

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., MAY, 1880.

NO. 3.

## INDIAN EDUCATION.

### What is thought of it by those in charge of the Indians.

The work of promoting Indian education is the most agreeable part of the labor performed by the Indian Bureau. Indian children are as bright and teachable as average white children of the same ages; and while the progress in the work of civilizing adult Indians who have had no educational advantages is a slow process at best, the progress of the youths trained in our schools is of the most hopeful character. During the current year the capacity of our school edifices has been largely increased, and some additional schools have been opened. The following tables will show the increase of school facilities during the year:

	1879	1878.
Number of children, exclusive of the five civilized tribes, who can be accommodated in boarding-schools	3,461	2,589
Number of children who can be accommodated in day schools	5,970	5,082
Number of boarding-schools	53	49
Number of day schools	107	119
Number of children attending school one or more months during the year, male, 3,965, female, 3,228	7,193	6,229
Number of children among the civilized tribes attending school during the year	6,250	5,993

In the last report of the Indian Office an account was given of the plan of Indian education initiated at Hampton, Va. The progress of the children sent to Hampton last year has been very satisfactory. They have learned as readily as could have been expected, and the success attending the experiment has led to the establishment of a training school of the same kind at Carlisle Barracks, Pa., under the immediate charge of Lieut. R. H. Pratt, U. S. A. He has now in full operation a school consisting of 158 Indian children of both sexes, three-fourths of whom are boys. These children have been taken in large numbers from the Sioux at Rosebud, Pine Ridge and other agencies on the Missouri River, and from all the tribes in the Indian Territory except the civilized Indians.

Carlisle is pleasantly situated in the Cumberland Valley. The soil is fertile and the climate healthy, and not at all subject to malaria. In the grounds surrounding the barracks a large amount of gardening can be done advantageously. The buildings are comparatively new brick buildings, in a good state of preservation, and furnish pleasant and commodious quarters for those already there, with a capacity to provide accommodations for at least four hundred more children. It is hoped that Congress will make further provision by which the number of pupils at this school may be largely increased.

These children have been very carefully selected, having undergone the same sort of examination by a surgeon to which apprentices for the Navy are subjected, and only healthy ones have been accepted. The pupils will not only be taught the ordinary branches of an English education, but will also be instructed in all the useful arts essential in providing for the every-day wants of man. The civilizing influence of these schools established at the East is very much greater than that of like schools in the Indian country. All the children are expected to write weekly to their home, and the interest of the parents in the progress and welfare of the children under the care of the government is at least equal to the interest that white people take in their children.

In addition to the scholars at the Carlisle training school, the No. 1 during the coming year at Hampton will be increased to about sixty-five. Benevolent persons all over the country are taking a deep interest in both of these schools,

and are contributing money to promote the improvement of the pupils, by furnishing articles that cannot be supplied and paid for under government regulations.

From the statements herein made it will be seen that the work of education among Indians has been largely increased, and the facilities now enjoyed will tend very materially to promote the work of Indian civilization. The interest of the Indian chiefs and ruling men in these educational movements is very great. They have already expressed a desire to send school committees from their tribes to see and report upon the progress and treatment of their children in the government schools, and permission to come east for that purpose will be granted to a limited number. The older Indians, and those experienced in the affairs of the tribes, feel keenly the want of education, and as a rule have favored all endeavors to educate their children, and it is a rare thing to find an Indian so benighted as not to desire to have his children taught to read and write in the English language.

Arrangements are now in progress for opening a school similar to the Carlisle school at Forest Grove, Oregon, for the education of Indian children on the Pacific coast. IND. COM'R

### PIMA AGENCY, ARIZONA, October 6th, 1879.

Without dwelling upon facts well known and familiar to you, I will merely give my own practical views and impressions of these red men and the means most likely to conduce to their welfare. Taking the latter point first in order, let me say that it is my firm conviction that any means for their amelioration not beginning with the education of the children, teaching them the English language, and separating them from their parents, and the burrowing mounds in which they manage to sustain life, will be only useless, and effort expended in vain.

A. B. LUDLAM, Agt.

### TULE RIVER IND. AGENCY CAL. Aug. 11, 1879.

A day school has been taught eight months during the year, with an average attendance during the time of sixteen. There has been some improvement, but not satisfactory or in proportion to the labor bestowed. My teacher has been very efficient, but has become discouraged in teaching a day school among these Indians.

Nothing but a boarding-school connected with manual labor, in my judgment, will be at all satisfactory. I am glad to be able to state that a school of this character has been authorized by the department for the present fiscal year, and I shall enter upon the work with increased zeal and confidence.

C. G. BELKNAP, U. S. Ind. Agt.

### SAN CARLOS AGENCY, ARIZONA, Aug. 11 1879.

No school is in progress at this agency. There is no building for the purpose, or that can be converted into a school-house.

ADNA R. CHAFFEE.

### CHEYENNE RIVER AGENCY, D. T., Aug. 20, '79.

Five day-schools and one boarding school for girls, with which a day school for children of both sexes was connected, were carried on mainly by contributions from the Episcopal and Presbyterian churches during nine months of the last year, with an average attendance of 123 scholars. Four of the day schools were taught by native teachers, two of whom are almost entirely ignorant of the English language,

of which the other two possess only a very imperfect knowledge. The attendance, though better at some of the schools than formerly, has been very irregular, except at the boarding school proper. Constant attendance of the pupils of the latter, which is partly sustained by the government, has been insisted upon, and in several instances the services of the police were brought into requisition to enforce the return of children who had run off to or had been carried off by their parents or relatives.

It is believed to be an indisputable fact that the Indian's ignorance of our language forms an almost insuperable obstacle to his civilization. The difficulty can only be overcome by making the study and acquirement of the English language by the children paramount to every other consideration in their education. English cannot however, be successfully taught at the day schools of the Indian camps; certainly not when conducted by persons who are not conversant with the language themselves. But even if competent teachers were assigned to these schools, the difficulty of overcoming the irregularity of attendance and the bad effect of the home influence upon the children, would still render futile any attempt to teach them English. In order to learn this, the children must be separated from their own people—the greater the separation the better.

The scheme recently adopted of placing Indian children at school in the East is a most excellent one, I feel assured; but as the great expense which it involves does not admit of its being carried out in the case of all Indian children, the next best plan is believed to be the establishment on the reservation of boarding schools (which ought also to be industrial schools) of sufficient capacity for all children of a certain age, say from 11 to 13. Day schools might still be carried on at the camps for children of a lesser age. The boarding schools should not be located near Indian villages or settlements, and ought to be under the charge of thoroughly practical, resolute, and competent white teachers, amenable to the authority of the agent, who should be responsible for the proper management of schools to the department. Attendance at the school should be compulsory, and no parent or relative should be permitted to take a child home, even for one night, save for some cause deemed sufficient by the agent. Of course this plan would still involve a considerable outlay, but it is believed the money could not be expended to better advantage, either in the interests of the Indian or the government. Moreover, as the latter already feeds and clothes all Indians, the expense of maintaining such schools would not be as great as might be supposed.

At this agency the government has done comparatively little for the education of the Indian youth. The enlargement of the boarding-school building at the Striped Cloud camp, so that it may accommodate 25 instead of 12 girl pupils, has been recently authorized, and upon arrival of the material, which has already been purchased, the needed additions will be at once made by the agency employes. The establishment of a boys' boarding school at the agency has also been recommended. Should this recommendation be adopted, it shall be my aim and effort to have the boys taught English and the labor of the shops and farm and also to instill into their young minds an idea of order, system, and neatness, as well as respect for authority, in all of which respects the Indians are sadly deficient.

THEO. SCHWAN.

Capt. 11th Inf'ty., Acting U. S. Ind. Agt.

# EADLE KEETAH TOH

CARLISLE BARRACKS, PA., MAY, 1880.

INDIAN parents are not to be blamed for failing to train their children in our methods of industry.

How can Indians learn except they are taught? If we want them to learn our ways we must teach them.

We train the Indian youth under our care in ways, that with us, succeed best in making useful citizens. They like the training.

INDIAN civilization will no longer vex the public conscience, if the public conscience will extend educational and industrial training advantages to all their children.

INDIANS can be civilized, educated, christianized and taught the same industries that make the white race so prosperous and happy, AND THIS OUGHT TO BE.

NOTHING could be more gratifying to us in our work here at Carlisle than the constant expressions of appreciation that we receive from Indians who have children here and from chiefs and tribe teachers and missionaries. Some weeks ago Spotted Tail sent us a message through his son, who is at school here, telling us that we could come and get 500 children from that agency alone. One of the Sioux Agents asks permission to send enough girls to equalize the sexes; and now comes Agent Miles, who has charge of the Cheyenne and Arapahoes in the Indian Territory saying, that he wants to add twenty-five more boys and girls from his agency. He says, "I want you to deny in the strongest terms that there is one child in your school or Hampton against the parents wishes. THEY ARE PROUD OF IT." He says further, "We have almost daily applications to include my child in the next party for Carlisle." This does not look much as though an Indian war would begin if children were brought from that agency, as was officially reported through the public press some weeks since. The reason that Indians are not educated and civilized is not because they do not want to be, but because we do not want them to be.

## Gains and Credits.

In 1874 the Kiowas, Comanches, Cheyennes, and Arapahoes excepting a few of the latter were opposed to any education for their children and no Kiowa, Comanche or Cheyenne child attended school anywhere. In fact they were thoroughly nomadic and savage in every respect. Now these tribes send to school all the children, for whom the government has provided accommodation (325 of the Cheyennes and Arapahoes, and 100 of the Kiowas and Comanches) and triple the number would be under training if the opportunity were offered.

In 1874 their young men raided in Texas and stole horses and other stock and committed murder every full of the moon. Now the same young men are permanently located about the agencies, hauling their own supplies from the railroad, carrying the U. S. mail, cutting cord wood, for use of the military and agency, making brick for school houses, and not a few have their own patches of corn, melons, vegetables &c. A number of these former raiders are organized as a police and are actually engaged in arresting, upon their own reservation, both red and white disturbers of the peace. These are facts within the writer's personal knowledge and experience. That these changes have been brought about without the use of the military is not true; that they have been brought about without the use of agents, school teachers and missionaries is not true; but that they have been made through a combination of all these forces and influences, is true. None can say, "I did it;" all can say "I helped do it."

The Interior and Indian Department controlling, under Congressional direction and allowances, the sources from which the mental and physical wants of the Indians are supplied,

dealing with an unreasonable (because ignorant and savage) race, in the face of much criticism, and diverse and inconsistent theories and projects by the thousand, having had the management of the Indian through all this period of progress; and the War Department, throughout the same period, struggling to execute the duties of a great police over a vast territory, and among a people without a knowledge of law or obedience, are directly entitled to claim all the success of their management.

The faithful Indian Agent who has stood at his post year after year and by every argument which the emergency demanded, and his brain could conceive of, tried to persuade these same Indians to accept the inevitable civilization and education, as a means to save themselves from extermination and redeem them from vagabondage; who has met all their innumerable and alas, often just complaints against the government and the white man; who has explained away the absence of promised and needed supplies and counselled endurance, under pressure of hunger; who has advised and urged them to settle down and quit their nomadic habits in obedience to the orders of his department chief, at times when those habits, from the presence of buffalo and the absence of government supplies, seemed their only chance for life; who has stood at his post, when his own life and those of his wife and children were in great peril; who has heard the reports of the guns, discharged by these same savages, murdering his own employes at their posts; who was poor in the beginning and poor in the end; vilified and traduced from one end of the land to the other as a thief and a robber, yet who carries within his own bosom such consciousness of rectitude, and high sense of duty, that he could through the long and perilous years, carry his ill recompensed load, can say "I have done something to bring about the great change."

The missionaries and school teachers, who, among the Indians have patiently, kindly, prayerfully, for days, weeks, months and years, in the face of peril and even death, fulfilled the high duties of their office, with scarcely a cheering ray of success at first, but with great courage and hope throughout, may justly claim no small meed of praise.

The military officer at his station on the frontier of Texas or in the Indian Territory, remote from civilization, who, in obedience to the orders of the post commander, took his life in his hands and mounted his horse at midnight, time and again, to conduct troops to some point, where the Indians had committed depredations or murders, and taking up the trail followed, the marauders hundreds of miles under hot July suns, day after day, exerting every fibre and nerve of horse and man to its utmost tension to overtake and punish, until his command was frittered away by horses and men dropping one after another from exhaustion; or, who with his command in the same section, in the dead of winter, went out and imperiled his health in facing those terrible deadly northers, or placed his life in the balance in battle in order to make an "effective winter campaign" and drive these same Indians into obedience, or who has caused the arrest and removal to a remote shore, of dangerous, discontented and criminal disturbers, and thus rendered bad conduct at least dangerous, can claim some share of the credit for this progress.

What is true of the tribes, times and sections here mentioned, is, after some sort, true of all the past, of all the tribes, and of all the great West. If Hampton Institute, with its sixty-eight Indian boys and girls, and Carlisle Barracks with its one hundred and seventy-four Indian boys and girls, gathered from these and other equally obdurate tribes, are demonstrating to-day in their class rooms and work shops, and on their farms, that all the Indian needs to make him a competent citizen, is the application of the ancient and effective method of training up a child in the way it should go, we must not forget that we are enabled to apply these methods successfully at this time, only through the efforts of martyrs, civil and military, who have gone before.

## Our Dining Hall.

It was said: "Prepare a short article for our paper telling of our dining-hall arrangements. We may be called enthusiastic; but then we want it to be known what we are trying to do."

Yes! Enthusiastic! I like that word enthusiastic—Ged in us, and I like to use it on proper occasions," was the response. Our dining-hall is one hundred feet long with an L fifty feet in length being added and when completed will seat three hundred persons. At present nine tables are furnished at each of which eighteen Indian youths are seated and each table served by an Indian girl. Who would not be enthusiastic to see these one hundred and eighty youths gathered from sixteen different Indian tribes, many of whom have from time immemorial been deadly enemies to each other, three times a day marching in order from their different quarters, entering the dining-hall quietly, and when seated reverently bowing the head while thanks are given for the food prepared? It is true, giving of thanks is no new thing for an Indian, for what tribe forgets to offer the first fruits of the field or the chase to Him of whom they have craved success. But to come to God through Jesus the Son, is the new thought to them, and as some are Christians, it stirs the soul with fresh fervor to hear from different tribes the breathed amen. The tables are served with food entirely by Indian girls, and at the close of each meal they are set in order by them for the next; indeed all the dining hall work is done by these girls; and when they once understand what is the order of all the service they are as faithful and labor as cheerfully as is usual for the girls of our own nation to do at their age. In directing so many girls with regard to the minutia of this work, one person is not especially idle if the work when done will bear criticism, but the tedium of such oversight is relieved by the thought that all this repetition is to tell on the happiness of homes in the various tribes from which these girls are gathered for training and we can go forward cheerfully giving, "Line up on line, line upon line, precept upon precept, precept upon precept, here a little and there a little," till those who are now with us shall return to their people to carry back to them the influence of their new life, and others shall come to fill their places. E. G. P.

## From the Farmer's Report.

The agricultural department of the Indian School at Carlisle Barracks labors under some disadvantages arising from the unfavorable condition of the land belonging to the Government. It was deemed important by the authorities to confine the agricultural training of the boys to the immediate vicinity of the school, where the land is much run down. Time and labor will remedy this difficulty. We have at this date, April 23rd, planted six acres of potatoes, set out three bushels of onion sets, two thousand early cabbage, planted early peas, beets, parsnips, lettuce, radishes, sweet corn &c., proportionately. The cutting, dropping and covering of potatoes, the setting of onion sets, planting of cabbage and sowing of seeds, such as parsnip seeds &c., has mostly been done by boys from ten to fourteen years of age, and much to my satisfaction. Beyond expectation I find many of the boys quick in acquiring a knowledge of the work, but for want of practice, very awkward in handling tools. They also show considerable care in doing work as instructed. There are times when they grow careless and indifferent but if reproved and instructed to renewed care they show a desire to obey and are not stubborn or disobedient. The greatest disadvantage I find is in communicating first principles, or the why and wherefore, as they cannot understand our language, and the only method of instruction is by practical illustration and signs. A knowledge of our language then becomes an all important feature. This they are fast acquiring under the school system. Boys from ten to fourteen are generally active, cheerful intelligent and obedient. Boys from fifteen to twenty, do not improve as rapidly because their indolent habits have become more fixed. A. MILLER, Farmer.



# EADLE KEATAH TOH

CARLISLE BARRACKS, PA., JUNE 1880.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.

Subscription price—Fifty cents for twelve numbers.  
M. BURGESS, Publisher.

## HOME ITEMS.

—Owing to a delay in the issue of the May number we present home items for June.—Ed.

—We need something more to decorate the walls of the chapel.

—Two boys are learning to bake bread and are so far advanced in the art as to almost be able to run the bakery.

—On May 7th, Eta-dlenh, one of the Kiowa boys left for Syracuse, N. Y., where he will remain for a while under treatment for his eyes.

—The new laundry is approaching completion. It is to be fitted with steam and will be much better adapted to our needs than the one hitherto in use.

—The thanks of the school are due, and are hereby tendered to the Coleman sisters for their pleasant musical entertainment on more than one occasion.

—The workshops are progressing both in quantity and quality of the work done. The manufacture of harness and tinware are the leading industries.

—The new bell for chapel, presented to the school by Mrs. Larocque, of Astoria, N. Y., has been placed in position. In tone and appearance it is a beautiful bell.

—Mr. Stickney and son, of Washington, and Mr. Roberts of Sandy Spring, Md., of the Board of Indian Peace Commissioners, paid the school a short visit on the 17th, inst.

—A fine lot of photographs of the school buildings, pupils, and visiting chiefs have been obtained by Mr. Choate, of Carlisle, who has them for sale at reasonable rates.

—Dan Tucker and Frank Henderson, two Arapahoe boys, have worked for five months at carriage building in town, and are proving very satisfactory apprentices.

—Three girls who went for a time with Mrs. Rumney, in Philadelphia, returned home after a very short absence. They had the kindest of treatment but preferred life at Carlisle.

—On May 1st, Mr. Barstow, chairman of the board of Indian commissioners, visited the school. He was present at the evening exercises in the chapel and inspected all parts of the institution.

—A company of ladies from Harrisburg visited the school on the 8th inst. They passed through the school-rooms and work-shops, giving to such pupils as pleased them some pretty trinket as a souvenir of their visit.

—Black Beaver, a Delaware Indian, and one of the best of the race, past or present, died a short time ago at his home on the Washita River, Indian Territory. Our next will contain a more detailed account of this remarkable man.

—The work of the farm has been steadily pushed, and as a result we have had a good supply of early vegetables, while the growing crops of peas, beans, corn, and potatoes are looking first-rate. As a spur to industry and self-reliance the boys who work on the farm have been promised an interest in the crop.

—A number of Wichita girls and boys, who have been educated in agency schools, are anxious to come east for a while to become better finished in the English language. Here is a good field for benevolence, to take some who have already a fair education and by a years residence in the East, fit them for teachers at their homes. The names of some very worthy subjects could be furnished.

—A visit is shortly expected from Agent P. B. Hunt, of the Kiowa and Comanche Agency, and some chiefs from the tribes under his care.

Later—Agent Hunt and Indians arrived on

the 16th inst. After spending a day in looking around, the chiefs expressed themselves as well pleased, and would return to their homes with a heart full of gladness. "We will encourage our people to have their children educated, as we consider that it will be the saving of our nation to send them to a school like this," they said.

—At the close of our declamation exercises on the evening of May 28th, where the twenty-nine visiting chiefs from Dakota were present, Red Cloud, with much feeling and dignity, arose and made the following prayer and speech:

"Great Spirit look at me and listen. My Great Father, this land is yours. My friends, the pale face, have a land across the ocean. The man stands before us who has our children all in charge. Shake hands with them, Great Father, that they may live long and prosper in the future. Our Great President Father has told me that the land on this side of the ocean is the red man's land. We want to all shake hands with a good heart that in the future we may live in peace. That is the reason I say these words. I want all the present and the generations to come to find the good road of our Maker and follow His words."

—There are seven Indian apprentices learning the carpenter trade—three Sioux, two Cheyennes, one Iowa, one Ponca; six shoe-makers—one Kiowa, one Arapahoe, two Sioux, one Iowa, one Menomonee; eleven saddlers—eight Sioux, one Kiowa, one Comanche, one Cheyenne; six blacksmiths—three Sioux, one Cheyenne, one Nez Perces, one Menomonee; three tanners—one Kiowa, one Cheyenne, one Sioux. They show average tact and industry in following these trades, and good mechanical work is being done. The work done by apprentices and instructors aggregates about as follows: 400 pairs of shoes, half soled and repaired; twenty sets of double and one of single harness; two wagons built, plows and farm implements made, addition built to dining room, and numerous repairs and alterations to buildings, and about 1000 articles of tinware manufactured.

—The following letter and extract were written by two Sioux boys who had never attended school previous to their coming here. They went to Lee, Mass., on the 17th., and this is their first letter after arriving:

LEE, MASS., June 14, 1880.

MY DEAR FRIEND CLARENCE: I Thank you your letter came to me, I was very glad, very nice letter and write to you. We have no school and we work every day and I have No paper and Miss Hyde father is has a beautiful House, and a good man, and we glad every day and all the boys write to me, and We talk English every day and We plays every day. I can not write much this time. Write to me again.

Yon Friend, FRANK TWIST.

"And all the boys write to me and one Deer and two horses and six pigs and 50 hens and Miss Hyde Father a good man and have two little wagons and write to me again good bye." Friend, MR. STEPAEN.

## Our Indian Visitors.

Since the last number of the EADLE KEATAH TOH was given to the public, this school has been visited by several companies of Indians from the West. The first of these was a party of Jicarilla Apaches, from New Mexico, under the care of Agent B. M. Thomas. They had been to Washington on business connected with their land, and were sent here with the hope that they might be stimulated to do something for their own children in the way of education.

The next visitors were some Chippewas, under the care of Agent Mahan. These were a fine looking set of men, whose faces show more of the traditional nobility and dignity of the race than any others who have visited us. As a specimen of their language I give the names of two of the old chiefs who were nearly ninety years of age, but hale and active:—Kis-ki-ta-

wag, Eda-wi-ji-jig and Osha-wash-ko-ji-jig, or Blue Day. This language is now spoken by about 25,000 people. About half are Christians and half Pagans.

The foregoing were followed by some Sisseton Sioux, part from the agency and part from the James River, in Dakota, where they have been for many years resident, but now are crowded by advancing settlements. They all seem to be intelligent, robust men, who are capable of and are doing much towards making their own living, but the fact of these men preferring to go on a reservation, rather than to become citizens and owners, is significant in view of some wholesale legislation proposed on the subject of Indian citizenship.

On May 18th, the Shoshones and Bannocks arrived, in charge of Agents Keller and Wright. The Crows do not appear to be at all progressive, or desirous of any improvement in their mode of life—are morose and stolid, but withal a fine looking set of men. The Shoshones are somewhat different, in fact they seemed to take great interest in all they saw, and were much pleased with a small present of tinware, made at the school, given them by Captain Pratt.

The old Chief of the Bannocks, who had been a deeply interested spectator all through, and finding out the number of tribes who were represented here, said he was ashamed of himself when he saw what could be done, and thought of how they were doing at home.

The great event, however, which we have to chronicle is the visit of what Secretary Schurz calls the Indian School Committee, viz: Thirty-one of the prominent chiefs of the Sioux Nation, embracing representatives from all the principal bands and agencies of the tribe, and including the most powerful and noted chiefs of the West, viz: Red Cloud, Spotted Tail, Strike the Ree, and others.

Many of these visitors have children or relatives in the school, and there coming was a time of great rejoicing. No effort was spared to make their stay here agreeable and instructive to them. The first evening of their arrival proved to be the time appointed for some twelve pupils of the Sioux tribe to receive the rite of confirmation in the Episcopal Church. Spotted Tail and others were present on the occasion. The next day was spent in a thorough examination of the school, followed by a time of conference with the chiefs in order to give them opportunity for expression in regard to the school.

Spotted Tail was the principal speaker. His speech was one of approval in all important matters. He took some exceptions to any method of discipline tending to enforce obedience, but his remarks, he said, were made only as just telling his mind, not that he wished to give them much force. He spoke also on the same basis in regard to the work of pupils, as though he would prefer school to be first and the work to be taught afterwards. It is right that such a man should be heard, but in all probability, had he the knowledge and experience of the whites, he would not have given expression to these sentiments.

One evening during their stay a meeting of the citizens of Carlisle was held in the largest church in town to give expression to the feelings of the people of Carlisle in regard to the Indian School and the Indians in general.

On Tuesday, June 1st, the chiefs, scholars and officers went for a picnic up the South Mountain Railroad. The train stopped at Mt. Holly long enough to examine the paper mills; farther on the ore banks were visited and also the furnace where the process of running iron into plates and bars was practically exemplified.

The workshops were frequently visited by the Indians during their stay here, and the work done met their entire approval, especially the harness and tinware.

These visits entail some expense on the government, but in no other way could the same number of dollars be made to accomplish so much in the cause of Indian civilization as by giving those men who have influence the opportunity of using their eyes and seeing what is practicable with any tribe of Indians on the continent.

**Mr. Standing gives us the following account of his recent visit to the Indian Territory:**

In revisiting the Indian Territory after an absence of several years and comparing the present condition of the Indian with that of 10 years ago some items are noted which may interest the readers of the **EADLE KEATAH TOR**.

The object was to safely return to their homes some young men of the former Florida prisoners and one Comanche girl who proved to be of unsound constitution and not a fit subject for the school. The items worthy of note on our outward trip aside from the ordinary incidents of travel were the opinions expressed by fellow travelers in regard to Indians in general and these in particular. The majority seemed surprised that they looked so nearly like other people. Some applauded all efforts for advancement; most, doubted the utility of trying to make any thing of them.

As we got nearer the Indian country among the people who had been familiar with Indians the opinions became very decided—with some of course they were red devils, fit only to be shot; while others, who knew them as teamsters and policemen, had a feeling of admiration at their really zealous efforts to accomplish something. The testimony of all, as to their behavior when visiting the settlements, was entirely favorable. I have good authority for stating that not one case of drunkenness has occurred among the full blooded Indians who visit Wichita and Wellington, Kansas, to get agency supplies. The verdict of all who had an opinion on the subject, was that education away from their homes of a considerable number was the best move that could be made in their behalf. Towards evening of the fourth day from the railroad we reached the Cheyenne school where at present 160 youth of that tribe are receiving solid instruction in literary and industrial pursuits. Three miles from here was Cheyenne agency, the destination of White Bear and Cohoe, who had been absent from home for five years. A brother of White Bear, a huge great fellow, came to the wagon, lifted him in his arms and kissed him and among parents and friends he was borne away and I saw no more of him until the next day.

While here our home was the Arapahoe school house where 170 children of that tribe are receiving like advantages with the Cheyennes. At this agency over 300 children are in school steadily. Four years ago no regular attendance could be obtained, and nothing in the shape of labor exacted. In these schools a fair state of discipline is enforced and much useful knowledge imparted, which is through the children largely disseminated among the tribes.

The result of three days at the agency I can sum up thus, as compared with 10 years ago. Then, the Indians had not realized their situation as to subsistence; buffalo covered the country and was their staple article of food.

Now the Government rations and the product of their own labor is all they have to depend on, and with faculties somewhat sharpened by hunger they are working at whatever will bring a little money. Those who have been trained and disciplined in Florida are doing good service as policemen, and as a rule they have not relapsed into their former condition.

My next point was the combined Kiowa and Wichita agency. This agency formerly numbered some 1400 Indians. Now by the addition of the Kiowa, Comanche and Arapahoe tribes it numbers about 5000. To care for so many people, watch over their various interests, encourage and lead them on in the path of industry and civilization is no light task, is in fact too much for one man. To feed 5000 people is not difficult, but to induce them to provide for their own support is a very different matter. This latter point however is the aim of the Government, but it would in my opinion be more quickly reached by having a smaller number of Indians under one agency. By dividing the Indians into different agency centers, their interests are separated, individualized and they become much more manageable than in large bodies.

At this agency there are some decided features of progress and some that appear almost the

reverse. One noticeable fact is that many more Indians wear citizen's dress and speak English than formerly, and they are much more ready to take hold of all kinds of work.

The Caddo, one of the tribes of this agency are about self-supporting and Government aid to them will be discontinued after July 1st 1881. The Wichitas are also making rapid strides in civilization, education, religion and self-support. The Kiowas, Comanches, and Apaches are divided. About half of each tribe are doing their best, and are making some progress at farming and stock raising, the other half cling to savagery.

Two schools are sustained at this agency, both apparently meeting the approval of the Indians. The scholars of the Kiowa tribe seem to make the best progress at speaking English. It was to me a matter of congratulation, that among the many I met who had passed through these schools there was not one who did not converse intelligently in English. Their school training has been valuable to them and the applications from the best young material for the privilege of going to the Carlisle school were far more numerous than could be accommodated and it is to be hoped that at some future time they will have a chance of seeing a little of the outside world.

Putting the experience of this visit with facts previously acquired your correspondent feels justified in making a few assertions:—1st, That education of Indian children has a wonderful influence on the parents; 2nd, That the training acquired at agency and other boarding schools is fast changing the outlook of Indian affairs; 3rd, That Christianity wherever introduced among them has been productive of the best results; and 4th, That if a policy of general education of the youth be continued for ten years longer there would hardly be any possibility of an Indian war thereafter.

A. J. S.

The following letter from the Kiowa Chief, Pah-bo, to his children at Carlisle school shows the spirit that is now moving the hearts of many Indian parents:

KIOWA, COMANCHE AND WICHITA AGENCIES, I. T.  
ANADARKO, Feb. 21st, 1880,

KAU-BOODLE AND KAH-DO—MY DEAR SON AND DAUGHTER: I sent you off to school to educate you so that when I am dead and placed in the ground you will know how to get along without me. I want you to keep strong hearts and try very hard to learn. The white man says that when our children become educated, they will be able to get along as well as white people. Son, I want you to brace up your courage, strengthen your heart, do not let me hear that you are getting tired or dissatisfied. I am very sorry to hear that you are sick. I have known for some time that I have but a short time to live, and my heartiest desire has been that I might make a good road for my children before I leave you. But now death is about to overtake me, and I shall leave much of my work undone when I am called to go. I sent you to school where you now are for the purpose of making a man of you, and to make you like a white man, you know I always liked the white man's road I'm still the same way. If I were well I would work stronger than ever to adopt the ways of white people. I may not live to see you again, but when I am dead I want you all to follow your father's advice. I want you to remember the many good talks that I have made to you. When you come back from school if I am dead, you can come and live with your mother and you will then have learned to do many good things so that you can help your brothers and sisters. You used to go to school at Fort Sill and I often visited you on the Medicine day (Sunday) and heard the white people talk about Jesus. Many good books and papers were within the walls of that house. I then resolved to show you, my son, the good road, and as I have often heard our white friends talk about Jesus. I want you and all my children to believe on Jesus as I do. When you have learned to read well you will soon

learn all about what the white man thinks about the Great Spirit, and you must learn to do good, and not bad now as you are there with a great many white people. I suppose you have many friends among them. If any of your friends are acquainted with the red man's road, they must surely think that you are the son of a very good man or else you would not have been sent so far away to school. Yes, my son, your father is a man who listened to what our father at Washington said to his red children and to the good talks of our Agent and believes in Jesus. Son, I would be very glad to know that after I am dead and gone that you and your mother and your brothers and sisters are to live like white people. If you follow my advice you will some time be better fixed than you now are. We are now so poor that we can do nothing. Many Kiowas are making corn-fields; but I have no horses to work, nor am I able to go to the agency to ask Agent to help me. You must not feel bad when you hear that your father has no corn field for I am not able to make it. I am sorry that I have to send such news to you as you know that I always liked to raise corn &c. but I have no stock to work with.\* None of our Kiowa friends are willing to help me and as I am not able to go to see the agent upon whom I always depended for assistance, we will not be able to get any thing done this spring. That is all that I have to say, son. I have written enough that you may know how we are doing, would be glad to hear that you are well. You must write to me soon and tell me how you are getting along, and whether you are sick or well. If you never see me again I most anxiously hope that my many white friends may remember me and my talk and be kind to my children and help them to get along and show them the good road. This is my desire. That is all.

Your affectionate father—PAH-BO.

\*Pah-bo's horses were all stolen by horse thieves, who have for many years been quite numerous in that part of the Territory.—Ed.

What has been done in the case of one may be done for all. If five years east has so renovated this young man, who was a full-grown blanket Indian when he began, what may not be accomplished for the children—FOR ALL THE CHILDREN?

CHEYENNE AND ARAPAHOE AGENCY,

DARLINGTON I. T., April 7th, 1880.

CAPT. R. H. PRATT—DEAR SIR: It has been my intention for some weeks past, to write you how our friend Little Chief is progressing. I must say I was both surprised and grateful, to see what a wonderful work had been wrought in the case of this young man, and in so short a time. It proves conclusively to my mind that the plan of Indian education away from their tribes is the best one that could be adopted. "Little Chief" has been with me but one month, and in that time has learned to do many things that would do credit to any white man of fair education, he has learned the table of apothecaries' weight and measures, can make pills, filter tinctures; he also dispenses to Indians such articles as pills, eye wash, ointments, cough medicine etc.; he is neat and tidy, and always cheerful, he understands what duties are required of him, and performs them without being told to do so, which is quite unusual for an Indian according to my experience. It is very gratifying to me to be able to give such testimony in the case of this young Cheyenne Indian, and the result in this case reflects great credit upon the system of educating Indians, inaugurated at Hampton and Carlisle. It is to be hoped the Government will afford every facility for enlarging and carrying on this good work which is obviously the key to the problem of Indian civilization.

Very Truly—Your friend.

L. A. E. HODGE, M. D.

A young Creek Indian who is being educated at the University of Wooster O., took the first Latin prize, a gold medal, for best scholarship during senior preparatory year, and for best examination for entrance to freshman class, at the commencement. There were nearly sixty students in the class.



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., JULY, 1880.

NO. 4.

## INDIAN EDUCATION.

The following extract from the report of the Commission which concluded the treaty of 1875 with the Sioux for the relinquishment of the Black Hills, bears directly on the objects and aims of Carlisle Training School and will be appreciated by all who are interested in our work. As the official expression of Senator Allison, Genl. Terry and other members of that commission it is a valuable guide to educational work for the Indians:

### Education and Labor.

These enormous sums are levied upon the property of the people, on the theory that universal education is essential to the welfare of the State. These Indians are within the territorial limits of the United States, and subject to their authority, and cannot be removed out of that jurisdiction. Education to them is essential, if they are to be reclaimed from semi-barbarism, and it concerns the whole people of the United States. We now supply all the children of the Sioux Nation, between the ages of six and sixteen years, with food and clothing, and with better food than is enjoyed by a very large portion of the laborers of the country, and expend as much, per capita, for clothing, as is expended by many of our laborers, so that the only additional expense in educating them would be the employment of competent teachers, and the necessary expense of buildings for school purposes. These schools ought to be established at points not accessible to the adult Indians, for instruction in the elementary branches of English as usually taught in our primary schools, and should also embrace instruction in the ruder employments, such as are taught in manual-labor schools for boys and industrial schools for girls. It might be difficult to separate the younger children from their parents, and an attempt so to do might meet with serious opposition, so that at first those in charge should select, with the consent of parents, the brightest and most promising youths for such schools, and in the mean time other schools of like character, with stringent rules for their government, should be established in the neighborhood of the agencies, but wholly separated from them. In this way the Indians would very soon realize the benefits to be derived, and further separation would be less difficult.

This experiment of separation was successfully tried by the Choctaw Nation in 1825, and subsequent years. A school was established in Ky. known as the Choctaw Academy, and was under the direction of Col. Richard M. Johnson, located at Blue Springs. P. P. Pitchlyn, a well-educated Choctaw, says, in a letter to the Hon. James Barbour, Secretary of War:

"I approve of the measure because I was educated in the bosom of our white brethren in Tennessee, and I know how to appreciate its inestimable blessings arising from an education among them. It is my decided opinion that promising youths of our nation should be educated in this method, leaving the mass of our population to the honorable and benevolent exertions of the missionaries who are settled among us; for we acknowledge with gratitude their pious and benevolent labors, and nothing is intended to depreciate their merits."

Niles's Register of November 4, 1826, noting the progress of this school, says:

"The Choctaw Academy of Kentucky is in a flourishing state. The second examination of the pupils lately took place in the presence of 500 people, and the boys acquitted themselves much to the satisfaction of all present."

Again in July 1827, it says:

"There are at date at this establishment about

100 boys from the tribes of Choctaws, Creeks &c., a part of whom have attended more than twelve months, and have made very considerable progress."

The present advanced state of civilization among the Choctaws and Creeks may be traced to efforts like those pursued a half century ago. It is vain to expect that such schools will be attended unless attendance is made compulsory by law, and enforced rigorously. If the Government will earnestly enter upon an experiment of this character, making the necessary additional appropriations therefor, philanthropic people will be ready to second the work, either with money or effort, or both. Even now considerable sums are expended by the various missionary societies for schools, doing good here and there, but of little service in civilizing a whole tribe or nation. It may be said if this policy should be adopted for the Sioux it shall be for all other tribes as well. The answer is that the burden is enforced upon us by the treaty of 1868, so far as the Sioux are concerned, and no other treaty imposes a like burden. There are from 2,000 to 2,500 children about the Red Cloud agency, and no school has been established there, or any attempt made to have one. There are 2,000 in the neighborhood of Spotted Tail's agency, and no effort worthy of that name has been made at this agency to establish a school. At the Cheyenne River agency there are probably from 1,000 to 1,500 children, and a missionary school, with an average attendance of 20.

The Commissioner of Education estimates that there are 10,217,825 children in the United States between the ages of six and sixteen years, or about one-fourth of the whole population. Assuming that about the same ratio prevails in the Sioux tribes, there are now on the Sioux reservation 8,000 children who are growing up in barbarism, not 200 of whom have ever received any instruction whatever; and these children are not decreasing in number. An actual count of the Indians of Yankton agency was made in 1859, report of which is found in Indian Report of that year. This count shows, men, 440; women, 632; boys, 473; girls, 427, and about 150 absent; which shows the ratio of children to be not less than above estimated. If this condition is to continue, how long will the people of the United States be taxed to support the Sioux Nation? If the Government shall enter upon the work in earnest, these labor-schools could be established in a mild climate and productive country, and could soon be made self-sustaining; but the power of force, mildly exercised, must be invoked in the beginning. To rely upon voluntary attendance is futile. This has been tried for two hundred years, and has rarely been a success among the wilder tribes of Indians. This experiment may not be, but should be attempted gradually, and upon a well-matured plan, prepared by eminent teachers. It may be said that this experiment will make large drafts upon the Treasury. This need not be so. As stated before, these children are now clothed and subsisted; or, rather, money is expended to clothe and subsist them. All above twelve years of age could, if well directed, very soon be made to earn their own subsistence and enough to supply food to all attending school, and in time do very much toward providing their own clothing. The latter, if successful, would relieve the Government from clothing them for thirty years, as required by the treaty. Besides, the experiment could be tried in such a gradual way as that, if failure should follow, it need not be pursued. Or, if it shall prove too expensive, it could at any time be abandoned by Congress. This method is suggested for consideration. If a

better can be found, it should be adopted. It seems to the commission that education, as here suggested, or by some effectual method, is the first step towards the civilization of these tribes. Religious missionaries or sectarian schools are useful as adjuncts, or may follow; but a complete system of education, embracing all the children, is the first requisite. Some comprehensive system of education for the Sioux Nation should be established, or all attempts to educate and civilize them might as well be abandoned.

The remaining element in the treaty, as already stated, contemplated that these tribes should become self-supporting at the end of four years. Seven years have elapsed, and they are no nearer self-support now than then. How can they support themselves? Frondé says: "I know but three ways of living—by working, by begging, and by stealing." The two last cannot apply to a whole tribe or nation; therefore, for them there is but one way, namely, by working. They comprehend fully that they can no longer live by hunting; the game and buffalo are rapidly disappearing from their reservation, so that they cannot now subsist by the chase. To avoid self-support, they ask the Government, as a consideration for the Hills, that they be subsisted and clothed for seven generations, and some of them insist that this should continue as long as any of their tribe remains. They are averse to labor, and will not work voluntarily. Shall we require them to labor, and enforce the requirement? The American idea is that "to force a man to labor against his will is to make him a slave." An attempt in this direction can be justified only on that which has been called the tyrants plea—necessity. Does this necessity exist, or does the public good require it? Our Government does not hesitate when the public safety, or in other words, the general good requires, to compel citizens to serve in the Army. During our recent conflict, a most stringent conscription law was enacted and enforced, because the Government needed soldiers. Vagrant laws are enforced in most of the States as necessary for the good of the State.

Francis A. Walker, late Commissioner of Indian Affairs, who has studied the Indian question with great care, clearly expresses the necessity of exercising governmental control in the following paragraph, which we quote and approve. He says:

"A rigid reformatory control should be exercised by the Government over the lives and manners of the Indians of the several tribes, particularly in the direction of requiring them to learn and practice the arts of industry, at least until one generation shall have been fairly started on a course of self-improvement. Merely to disarm the savages and surround them by forces which it is impossible for them to resist, leaving it to their own choice how miserably they will live, or how much they shall be allowed to escape work, is to render it highly probable that the great majority of the now roving Indians will fall hopelessly into a condition of pauperism and petty crime. The right of the Government to exact in this particular all that the good of the Indian and good of the general community may require is not to be questioned. The same supreme law of the public safety which to-day governs the condition of 80,000 paupers and 40,000 criminals within the States of the Union affords ample authority and justification for the most extreme and decided measures which may be adjudged necessary to save this race from itself and the country from the intolerable burden of pauperism and crime which the race, if left to itself, will certainly inflict upon a score of future States.

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M. BUCHHEISS, Publisher.

### Tents vs. Houses.

The continuous care of the eight month's school term makes a short respite absolutely necessary for those who have had charge of the Indian children, and as a relief to both pupils and teachers it is thought best to spend part of the vacation among the mountaineers. When camping out was proposed some of the girls manifested disgust, quite in civilized, school-girl fashion. They evidently agree with one of the Florida boys, who wrote that he would never walk in the Indian road any more, but would "live in houses forever." Camp to them means not only freedom but filth, and the absence of all the comforts and conveniences which they have learned to prize. No wonder that they look about their comfortable quarters, and resolve to live in houses, not tents. Although assured that camp life as managed by an army officer and his employees among the mountains of Pennsylvania, would be about as different from an Indian camp in Dakota as these girls are from their former selves, we were not sorry to find that they have no longing for the old life. It is an evidence—one of many—that the refining influences surrounding them are gradually building them up into a gracious and tasteful womanhood, which will shrink from that which is coarse and barbarous.

We are reminded just here of an objection made by some anxious friends to the radical change in manner of life necessitated by the removal of these children from their old homes. It was asked, "Will not such a system of education unfit the Indian for the conditions and circumstances which will surround him upon his return to his home? Will you not build up a separating wall of new tastes and sympathies between him and his people?" We answer, "Yes." That is just what we are striving to do, and with good hopes of success. We desire to so thoroughly unfit these children for the conditions now existing in their homes that they will find it absolutely necessary to create new conditions. We hope to build the separating wall of a better nature and to build it so high that it will be absolutely impossible for them ever to get over it and sink down to the level of their old life; and then we expect that the instincts of natural affection, strengthened and purified with the growth of this better nature, will prompt them to reach down their strong, young arms to lift up their people, if not to their own level, to such an intermediate point as will make the bond of family and tribal relations a mutual benefit, an incentive to Christian effort on the part of the educated youth, and an irresistibly attractive force in the direction of Christianity and civilization. We are sure of the theory; the difficulty is a practical one; it is simply that our little bit of wall will be far too short to avail much unless our work is supplemented by much more of the same kind. There are in the Sioux tribe about 6000 children of a school age. The average number attending agency schools is only 731.

The total number of Indian children of school age exclusive of the five civilized tribes in Indian Territory is 34,443—an under-estimate, many tribes being unreported. The average number attending agency schools is 4,188. This shows that more than 30,000 children are growing up in ignorance. We want 100 such schools as this at Carlisle. To quote from the report of the Indian Commissioner:

"If all the Indian children could enjoy the privilege of such schools, a few years' training would solve the Indian problem. In this way a generation of Indians will be trained up who will be no longer a burden and a nuisance, but helpful and useful citizens of the State."

### Indian Citizenship.

Hardly ever has there been a time when the Press of the country gave as much attention to matters relating to the welfare of the Indians, as at the present. Many of these articles are made up of the usual trade against Indian Kings, Agents and all officers of the Government who have anything to do with Indian affairs. Some of this censure may be deserved, but a great deal of it is certainly unmerited and unjust.

It is indeed a matter for congratulation that the public attention is being so turned to the subject of Indian Education, as by this means, more surely and rapidly than by any other, will the desired end be reached of making the Indian race an honorable factor in our progress as a nation. One feature very persistently presented is the idea that because the Indian is not a citizen he can be persecuted, robbed and swindled at will, with no law or power of defence, and that to confer on him the privilege of citizenship is the surest and best way of righting all wrongs, of smoothing all difficulties.

This certainly is a mistake. All intelligent people know that but few Indians are ready to perform the duties of citizens as voters and tax payers; and that the moment they pass from the immediate control of the executive, the law is their only protector, and being in comparative ignorance they are liable to be imposed on and cheated far more effectually under form of law than by any other means, as has been demonstrated in the case of the Pottawatomie, Chippewa and some other tribes.

As it now is, frauds, swindles and those who would perpetrate them are at once confronted with the executive power of the Government; held in check and probably their designs frustrated. Remove the immediate and powerful protection of the Government and put them under the law, (which does not necessarily mean justice) and we should certainly see wrongs perpetrated under form of law that would arouse our honest indignation, and make both whites and Indians sorry that the responsibilities of citizenship were ever conferred on a people not yet far removed from barbarism. While citizenship is in itself a good thing, it would be the absolute ruin of nine tenths of the Indians, were they made the immediate recipients of it. Some established law of Indian land tenure is urgently needed and the present insecurity is a great drawback to progress.

A. J. S.

### Indian Training Schools.

Where shall the Indian youth be educated? At home or away from the influence of camp? The experiment now being made at Carlisle by the Government is attracting the attention of the public to the advantages of educating the Indian youth away from the influences of the camp. These advantages may be summed up as follows:

1st. Freedom from the restraining influences of camp life. 2nd. Entire control of the children. 3rd. The opportunity afforded the children to see the methods of civilized life. 4th. An increased interest on the part of the Whites in the education of the Indian. 5th. Association and instruction in the Christian churches.

These are all good points, and it is to be hoped that Congress will not fail to make such appropriation for the purpose as will make the experiment a success and admit of the establishment of other similar schools. But the ultimate object is the enlightenment of the whole Indian race, and to accomplish this, increased school facilities are needed on the reservations. These schools meet a demand that cannot be met by any others. A large number of children can be gathered into those who could not be induced to go away to school. And again, in these as the preparatory schools, the fitness of a child to be sent away to school may be determined. The training schools in the States should bear the same relation to the Agency schools that colleges do to academies in our system. Let a scholarship in the training school be set before the child in the preparatory school as a reward for industry and perseverance, and it will prove a

great incentive to him. While it must be admitted that the association of the child with its parents and friends neutralizes to some extent the work of the teacher, yet it is also to be noted that the counter influence of the child is telling for good upon his associates. Hence we concede that a complete system of education for the Indian requires both the Agency school, for primary instruction, and the training school, away from the tribes, where a higher development may be effected.—[Cheyenne Transporter.

The following extracts were taken from the speech of Hon. Frank E. Bellzhoover, of Pennsylvania, on the Ute bill, delivered in the House of Representatives, at Washington, June, 9th:

"The policy which must solve the red-race problem must conform to the spirit of humanity and charity and culture, if it is to be expected to bear any beneficial and practical fruits. The Indian must be brought into contact with our institutions and be made obedient to our laws. The dead-line which for a century has separated him from all the people of the earth must be obliterated. He must be made to understand the customs of civil society, and as fast as he becomes fit be enfranchised with the great prerogatives of citizenship. We must take him out of the hereditary tutelage in which he has been held for a century. We must make him stand on his feet as a man. We must give him a fair chance in the mighty race of humanity. We have confined him to the woods and held him with iron fetters in unending servitude to savageness. We have environed him with agents and traders and sharpers and contractors and people of all kinds, whose contact has made him shudder at any wholesale doses of civilization if these are the forerunners of it. We have kept and fed him as a pauper, and insisted that he must stay so. We have not tried to make him self-supporting. No race of men on the face of the earth would improve in such perpetual ostracism and exile. We have shut the Indian out from the pale of society, and told him to go on with his ancient customs of cruelty and barbarism. We have allowed and encouraged him to practice all the cruelties of the inquisition in the punishment of his criminals. We stand by and see him shoot and torment the cattle given him for food. Against all these things humanity cries out and we make no word of protest. We have tried no prevention.

There are three hundred thousand of these people still in this land, and this large number compels us to meet the question of their government without any mandarin sentiment or cruel selfishness. We must practice an intelligent and sagacious policy which is founded on and may profit by the experiences of the past. We have to contend with the natural disinclination of the Indian to physical labor, to reverse all the traditions from time immemorial common to the Indian mind, that labor is degrading. We must conquer the natural and universal opposition of the Indian to the introduction of civilized habits of life and thought."

"There is no reason why these tribal institutions and relations should not be gradually and effectually abolished."

"The Indian is human, and, no matter what his traditions or his habits, if you will locate him and put him in contact with the forces of our civilization his rugged nature will respond, and the fruit of the endeavor will be his civilization and development.

### The Closing Year.

In less than a week the school year of '79 and '80 will have ended. Many of the workers will be off for the Summer vacation or to rejoin their friends in other work of the States. As we look back over the nine or ten months of the school and compare the children as they go out with the appearance they made when received at the opening of the school, there is much to encourage us, certainly their advancement amply repays the energy and labor bestowed.—[Cheyenne Transporter.



# EADLE KEATAH TOH

CARLISLE BARRACKS, PA., JULY 1880.

—Hereafter the EADLE KEATAH TOH will be published by Mason D. Pratt. We wish him success.

—EADLE KEATAH TOH has received a second generous donation of 85 pounds of paper from the Smith Paper Co., Lee, Massachusetts.

—The evidences which are continually appearing of the interest of the students in the school and their appreciation of the efforts made in their behalf cannot but be cheering to those in charge of them.

—During the absence of the boys their quarters have been thoroughly overhauled, white-washed and renovated. It is intended, if possible that their rooms shall have a more cheerful and homelike appearance than has been practicable hitherto.

—There are very few instances of an educated Indian being averse to the general civilization of his race and perhaps never does he become a subject for the government to fight. It is ignorance not intelligence that causes the principal difficulty in managing Indians.

—Letters from different points in the Indian country to pupils of this school give abundant evidence that whatever may be the prejudices of the older Indians against a civilized way of life, the rising generation who have had more or less instruction in the schools at agencies are in favor of progress and they try to encourage one another to zeal and perseverance.

—Those who are working in any department can only expect results in proportion to the efforts put forth—especially is this true of those who work for the uplifting of a degraded race. It takes faith in the possible future, hope in the endeavor, unflinching energy and perseverance in the execution, and sympathy and love for humanity wherever found.

—Education of Indian youth has been in vogue to a considerable extent for years and what are the results? To a large extent prejudice and opposition are gone. Thousands have been disciplined and educated enough for their station in life and wherever there is a good boarding school, it becomes the nucleus of a settlement, and perhaps has had more influence than anything else in settling the Indians in permanent homes.

—The benign and elevating influence of the Christian religion on the Indians should not be measured solely by the number who are joined by membership to the mission churches; there are aside from them a large number who are influenced by that which they do not profess, and the power of the Gospel is felt by thousands who do not choose to join visibly with those who have said, good bye to heathenism, but who nevertheless are controlled and guided by the truth their consciences cannot resist.

—One want very much felt during our last session of school was that of a boys' sitting and reading room, where they could sit in quiet and read or write. An effort has been made to remedy this by fitting up two rooms of the boys' barracks in an attractive style, and as soon as we are able suitable pictures and games will be added; the whole placed under the care of some trusty boys to insure a quiet, pleasant room for their benefit. It is proposed to add an organ to each of these rooms when practicable.

—We are informed by letter from Cheyenne River Agency, Dakota, that a recent census shows ninety-four actual homesteaders among the Indians of that Agency who have renounced the tribal relation, taken up farms and turned their attention to agriculture and stock raising successfully. Great interest is being taken in education, and many applications are made to send children to Carlisle and Hampton. We wish we could take the whole of them. Any one acquainted with these Indians during the past four years can see that this is making most wonderful progress.

—The different Sunday Schools in Carlisle which have Indian classes have not forgotten their Indian scholars now that the picnic time has come around, and in consequence many of our pupils have been participants in these pleasant occasions. The kindness of their teachers, and the liberality which gave them a share in the refreshments and amusements provided made these days memorable. This is a kind of object teaching which the Indians fully appreciate and enjoy. The refining effect of such association with cultivated Christian people will sooner or later be apparent.

## Doings of the Month of July.

MONDAY, July 5th.—A few dollars were expended in fire-works. To most of the Indian children these were something entirely new and pleased them immensely. In the fore part of the day the boys were almost strangers to fire, crackers, but they caught the mania from some white boys and before evening were as patriotic as any body.

WEDNESDAY, 7th.—Capt. Pratt, several teachers and about twenty pupils visited Harrisburg, at the invitation of the Rev. Dr. Robinson, of the 1st Presbyterian church, to be present at a missionary meeting of the Women's Christian Association. Speeches were made by Capt. Pratt and others and by the Indians—a few short speeches and recitations. Here as elsewhere the cause of Indians and Indian missions was the gainer by the presence of living representatives of the race, who had made some progress in the way of civilization. A great deal of interest was aroused in the meeting which took a tangible shape when the collection was announced. While there they visited the Capitol and were shown all over the departments. Joshua, a Kiowa Indian, delivered "Logan's Speech" from the speaker's desk.

TUESDAY, 13th.—All the members of the school, both teachers and scholars went on a picnic to the Warm Springs where the boys were in camp. All spent a pleasant day.

THURSDAY, 15th.—A portion of the school was present by invitation at the Sunday School convention at Oakville. The committee in charge had arranged nicely for entertainment and a pleasant and profitable time was spent.

SUNDAY, 18th.—Capt. Pratt and several of the older pupils were present by invitation at New Bloomfield, in Perry Co., at an interesting meeting.

FRIDAY, 23rd.—The Rev. Jno. Robinson and Sister Sophie of the Dakota Mission, arrived at the Barracks. These two workers have been many years on the frontier among the Indians. They are now just from Spotted Tail's Camp.

MONDAY, 26th.—A number of the teachers and pupils attended the camp meeting at Oakville. The proceedings were participated in by the Rev. Jno. Robinson, Capt. Pratt and others, and all had a good time.

## Indians in Camp.

For the past three weeks all the largest boys of the school, and those who were at all on the invalid list, have been in camp at the warm, sulphur springs, Perry, Co. This mode of life has been a complete change for them and the results of the fishing, bathing, climbing the hills and breathing the pure air of the mountains have been of marked benefit to them. In a few days they will return and resume work with a new zest. One fact has been made evident by this camp life, viz., that they have a decided preference for houses rather than tents, and their home at the barracks will hereafter be still more appreciated.

It is intended that the girls shall also have a few weeks of camp life before school commences again.

ST. AUGUSTINE, FLA., July 5, 1880.

CAPT. R. H. PRATT—DEAR SIR:

Enclosed please find \$5.33, a small contribution from the "Union Bible School" of St. Augustine, Fla. I say small, because with your large expenditures and generous donations it will seem small to you, till the circumstances under which it was raised are known.

Our school is composed entirely of colored

children and their parents, who earn their daily bread by the sweat of their brow, and whose means are, of course, very limited.

It has been our habit for several years to take up a collection every Sunday, and every Summer the money has been forwarded to the Woman's Board of the A. B. C. F. M. for the Zulu mission.

Many of the scholars have been interested, this year, in the Indians, and particularly in your effort on their behalf at Carlisle, so when I rendered in my annual account, and asked what should be done with the money, one of the young men got up, and said he thought it would be nice, as our Superintendent, Miss Mather, was so much interested in the education of the Indians, to send it to Carlisle, and at the same time gratify her. I said "You have always sent to the Zulus, and you must not be influenced by Miss Mather in this. The money is yours, and you must send it just where you like best, and to whomsoever you think it would do the most good". Then it was suggested that it might be divided, and half sent to the Zulus, and half to the Indians. A very respectable colored man then rose and said he seconded that motion, he thought we ought to do something for "our Indians," and at the same time give Miss Mather pleasure; so the vote of the school was taken, and it was decided to send you \$5.33, the half of our annual collection.

Excuse my long story, but I wanted you to see that the colored people as well as the whites are waking up to the "Indian question".

Wishing you all success, I am

Yours most sincerely,

R. L. P.

The following original speech was delivered by Joshua H. Given, before the Cumberland Valley Sunday School Convention, held at Oakville, Pa.:

"My friends, I speak to you a few words. The Indians are not much civilized. We live in houses made of the skins of buffaloes. The Indian women have very hard work making moccasins for the men, and work all the days long. The Indian men do nothing, just we think about fighting and they don't know anything about God. Now they had children to send to school. I say the Indian children do much better because we have something to do now. We are learning carpenter trade, blacksmith, shoemaker, harness-maker and tinner. Koba and Roman Nose is best tinner among the boys, and rest of the boys are working on the farm and the girls know how to sew and how to cook in stove. Capt. Pratt is a very good friend to the Indians, and he teaches us a good many things and we love him too. I think some of you have not understand me and some of you do, because I am not much English. The Indians send their children to Carlisle to education. There are 17 different tribes here to make the same family, and try to do the best we can, so when they gone back to their homes and they can teach their parents because they have something to learn from the white people, so the Indians may be save. Now the red mens wants to follow the white men's road and they want their children to get education. I am glad the Indian children do good many thing and done very nicely too. I am Kiowa boy nineteen years old.

## List of Donations Received in aid of the Carlisle Indian School which have not hitherto been Acknowledged.

From Mrs. Larocque: Bell and mountings, for chapel.....	\$ 58 00
From Miss Longbreth: Package of drawing books and pencils, also box of books.....	
From Joseph Larocque: Cash.....	64 88
" T. H. Robertson: ".....	25 00
" Miss Davenport: ".....	50 00
" Friends at Troy, N. Y.....	25 00
" Mrs. Walter Baker: One set of Band instruments.....	400 00
From Mrs. Booth: A large number of copies of Scientific American.....	
From Mr. Eby: Cash.....	5 00

**Early Experiences among the Pawnees.**

"Wake up! Wake up! The day has dawned, and here are some boys for you." This cry attended by a succession of loud raps upon our closed shutters, aroused us very early one morning in the summer of 1845. The Pawnees had made a treaty with our government, ceding us the right of way on the south side of the Platte river, and in fulfilling the treaty on our part, teachers were to be sent to them, though they made no pledges to send their children to school.

We had been with them nearly a year, making many efforts to gather a school, and when at last we succeeded we could only get the girls. A former teacher had built a school house and tried to gather the children daily from their village homes to instruct them; he was about as successful as he would have been had he proposed to call in a flock of prairie chickens each day to eat the corn he would throw to them.

We proposed to take the children to our home and have a boarding school. Several had been brought to us with the promise that they should stay; but when we refused to board all the fathers, mothers, grandparents, uncles, aunts and cousins, who suddenly remembered their relationship to the child, they would take it back to their village in great disgust that we were so inhospitable. At last a man belonging to the Skedy band brought his little granddaughter and said she should be ours to teach, for he wished her to know how to live like the whites.

About the same time a woman from the same band brought her daughter, saying, God had given her a child that was very white and it was good she should learn to read white man's book. A man from another band, who never met us without telling us of something he saw in Washington till he was known to us by that name, brought his daughter that she might be dressed like the white women he saw on his visit to his Great Father—especially must we tie her hair with ribbons. Thus one after another had been added till we had eight girls and no boy. The girls were to learn to sew, cook, dress like the whites, read and write, if we chose to teach them; but the boys must stay at the villages, to play at games where they appeared like young athletes, hunt and go to war.

It was nearly a year after our first girl came to us before the arrival of the first boys was announced as I have recorded. Our door was soon opened and the boys entering seated themselves on the floor. The men who brought them must eat before leaving; and the kettle of corn, beans and dried buffalo-meat that had been cooked in anticipation of the adieux we were to receive that day, as the villages were about to start on their summer hunt, was brought into frequent requisition as one after another dropped in to eat and say good-by. Each one who came was careful to charge us to watch the boys they gave us, for they were like wolves in their village running around to see what they could steal.

From this we knew that it was to rid themselves of a nuisance that the boys were given; but we had long asked for boys and accepted the gift hoping for good results, and were greatly relieved when our last visitor took his leave, so the two little wretched beings who sat on the floor need no longer endure the shower of insults poured upon them.

I need not describe the cleansing process through which they passed, before they could have a place beside our other pupils, but I will add that the little worm, pinched face of one peeping from an enormous mass of hair several inches in length, that stood erect all over his head because it was so stiff with dust and grease and vermin caused my husband to call him Moses Wild.

We found our boys tractable, and so great was their improvement, when the Pawnees returned from their hunt, Arote-ko-ni (Old Hay) the man who had brought us our first scholar, concluded to give us his youngest son—a beautiful manly youth in whom our hearts trusted and of whom we were proud indeed. But theague attacked both whites and Indians that season. There

had been many acres of prairie broken and we ascribed the appearance of the disease to the decaying of vegetable matter, as the Pawnees said it had never prevailed among them before.

Our scholars were sufferers with the others and as the disease was not easily controlled the Indians became restless and took their children home to treat them. They were fed till full when hungry and when burning with fever plunged into the river. This caused congestion, and the pride of our school, the beautiful Alfred, died. We could not care for our scholars during the winter and they all went on the hunt. In the spring of 1846, when they returned, many more, both of boys and girls were offered us than we could care for. Twenty was the number received.

Several war parties of Sioux visited us after the Pawnees left for their summer hunt and were so threatening that the missionaries stationed there together with the government employes considered it unsafe to remain, and all removed to the Council Bluffs agency, at Bellevue, on the Missouri River, we taking our twenty scholars with us, where we remained till the next spring, when our school that we had gathered with so much pains-taking and cared for with so much joy was taken from us and given into the hands of others.

But the thought that boys as well as girls should learn the mysteries of civilized life had taken root in the Pawnee mind, and when they had pledged themselves under a new treaty to send their children to school, and having returned to them, we in 1862 established the Pawnee Manual Labor school, there was no difficulty in getting the number of boys called for. When the school had been in operation some years, the village Indians who could not read considered it a favor to be permitted to take our school girls for wives recognizing the truth that the mother gives the impress of her mind to her family. E. G. P.

**A Letter from a Friend to the Indian**

FORT BENNETT, D. T., May 12th, 1880.

DEAR PRATT:—The good world moves along smoothly and I think of no complaint to offer. I have been reminded to my old duties in connection with the Indians and they all appeared glad to see me back and made a thousand inquiries in regard to Carlisle and Hampton. By the way I am very much obliged for the photographs of boys and girls. They are just splendid and have served to greatly interest the Indians.

Two of our leading men will join the delegation of visiting Indians who are to do Carlisle and Hampton this summer. I am trying to get these Indians interested in wheat produce, for which the climate and soil of their reservation is eminently adapted.

In looking over the photographs my heart was drawn towards the dear children. I feel a yearning interest in the welfare of each individual and hope that you will find time to keep me posted on the progress made. I read the EAGLE KEATAH TON with a great deal of interest and have been pleased to see it favorably mentioned in several of the leading journals. Your work is a grand, noble enterprise; must be successful, and cannot help but reflect credit and honor upon its author.

I feel that you over-estimate the value of my poor services. It seems to me as though I ought to have done more and the time was so short. A life-time is too brief to achieve the grand object in view, but I am sincerely glad that I was able to afford you even a little help in your time of need. My heart aches when I am obliged to see so many of my little friends idling away their time here. They ought to be in school and receiving the careful training which can alone effect their reclamation from their barbarous life. It is too bad! I wish the good people could see and realize the needs of this ignorant and blind-race. The missionaries are working hard, but they labor under fearful disadvantages and are woefully weak in numbers.

The advantages gained by removing the children from the influence of their people and thoroughly training in useful knowledge are imperatively

necessary to the thorough eradication of the barbarous customs and the cultivation of their better qualities.

The Indians at this agency have made really wonderful progress in the past four years; but there is still ample room for improvement. Bull Eagle has increased his herd of domestic cattle from three to thirty-two in the past three years, and many of his Indians have been equally successful. The first sergeant of the detachment of scouts, has in the neighborhood of 70 head.

All the Indians are cultivating more or less ground and wear citizens' clothes, chop wood for the steam-boats, work at the Agency and embrace every opportunity to earn money.

Roy often talks about his little Indian boy at Carlisle and wants to know when we will see Captain Pratt. I hope we may before many months see your school increased in number of pupils and generously endowed. G. L. Brown.

**An Indian Boy's Visit to New York.**

I arrived. First I came to Harrisburg. I take the cars there and go to Philadelphia and stay there about twenty minutes. I had dinner there, then I came to Jersey City. I came there about six o'clock; then I take little steamboat and cross the Hudson river to New York. I got there half past six. I went on elevated railroad very high up, I think twenty five feet. Somewhere I got out, I don't know where, and then I walk to Dr. Deems' house. A great many people there—house full and not got room; so I went back to Jersey City to Hotel and stay there all night. Wednesday morning I go again to New York. This time I go alone. I find Dr. Deem's house. I staid there few minutes, then Dr. Deem's son take me in elevated cars again. We got out and went in a big house. We got in elevator and went up to top one hundred and eighty feet, and I saw all over New York Jersey City and Brooklyn just like the birds we were high up. Afterward we went again in elevated cars. I went to aquarium I saw good many strange kind fish, and some monkeys very funny make me laugh a good deal. One big monkey one side and some the other, and one little monkey high up in the middle I don't see. I put my ear pretty near and before I know the little monkey catch my hat off and throw it away. I jump up and look, but he pretend he don't see me he only eat very fast both his hands go up to his mouth quick and push in what he eat. Little while after I forgot and went near again and he go on eat he don't look at me, but before I know he catch off my hat again throw it away he very sly. Afterward we went to a restaurant and got dinner and then we go on elevated cars again and then we got out and went in a stage and rode to the Grand Central Depot and got my ticket. Dr. Deems' son went in the cars with me and sit a little while, then he shake hands and we say good bye. It was half past one when the cars stop at Tarrytown. I get in a carriage and come to Dr. Caruthers' house and I was very glad to see Dr. and Mrs. Caruthers, Tsaitkopeta and Holly, and they very glad to see me. First thing when I got here Tsaitkopeta gave me a basket of cherries. We walked after supper on the hill top and saw Hudson river long way. Afterwards we went to prayer meeting. Now I am sitting here with Tsaitkopeta. He is making arrows. He show me his plants this morning. I am very glad to see his plants and they grow different kind of vegetables, maybe six kinds. Mrs. Caruthers sends twenty-five cents for School News for Tsaitkopeta and will send for other paper too soon and post money. Tsaitkopeta very good speak English, he explain commandments to me and teach me about Bible some things I don't understand before and I very glad. I don't know how many days I must stay Tarrytown yet. I am afraid I get lost in New York when I go back; and afraid not enough I got to pay may be you tell Dr. and Mrs. Caruthers about it. Mrs. Caruthers says just now I must not be afraid she will see I will get safe to New York to Dr. Deems. He wanted me to come and stay at his house three or four days before I go back to Carlisle. When I go to New York I will go to Central Park. H. C. ROMAN NOSE.



# CARLISLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., AUGUST, 1880.

NO. 5.

## One Way to provide a few Schools for a part of Our Forty-thousand untaught Indian Youth.

The following report to the House of Representatives from the Indian Committee, will answer many questions asked us as to the intent of the Carlisle School.

HOUSE OF REPRESENTATIVES.

46th Congress, 2nd Session. Report No., 752.

## INDUSTRIAL TRAINING SCHOOLS FOR INDIANS.

APRIL 6, 1880.—Referred to House Calendar and ordered to be printed.

MR. POUND, from the Committee on Indian Affairs, submitted the following

### REPORT:

[To accompany bill H. R. 1735]

The Committee on Indian Affairs, having further considered the bill (H. R. 1735), entitled "A bill to increase educational privileges and establish additional industrial training schools for the benefit of youth belonging to such nomadic Indian tribes as have educational treaty claims upon the United States," report the same back with amendments, with the recommendation that it pass when so amended.

The committee, in reporting this bill for final action, beg to restate and reaffirm the considerations set out in their report of June 14, 1879, submitted for printing and recommitment, and to supplement and emphasize the same by citing a few pertinent facts of subsequent history. The following is from the report above referred to:

Your committee beg to submit, in support of such recommendation, that the Government has made treaty stipulations with several nomadic tribes of Indians, specifically providing for educational advantages for their youth "between the ages of six and sixteen"; notably with the Cheyennes and Arapahoes, Kiowas and Comanches, Crows, Navajos, Sioux, Utes, and the northern Cheyennes and Arapahoes.

These several treaty provisions now in force are, in like terms, as follows (see treaty between United States and the Cheyennes and the Arapahoes, proclaimed August 19, 1868, article 7):

"In order to insure the civilization of the tribes entering into this treaty, the necessity of education is admitted, especially by such of them as are or may be settled on said agricultural reservation, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages, who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher."

The treaties referred to were made in 1868; the tribes named including about 71,000 Indians, having upward of 12,000 youth eligible to such school advantages. Ten years have elapsed since these treaties were concluded (twenty being the term of the stipulation), and less than 1,000 youth have received schooling as provided. In what degree the failure to carry into effect these treaty provisions may be attributed to the failure on the part of the United States to provide adequate school facilities, or on the part of the several tribes to a disinclination or refusal to accept such facilities and compel the attendance of their children, your committee cannot definitely state, neither is it deemed material. It is clear that the material interests and well-being of the Indians and the government, as well as the cause of civilization and humanity, alike demand that these provisions be fully carried out and enforced. This bill provides for the utilization, for such school purposes, of vacant military posts and barracks, "so long as the same may not be required for military occupation" and the employment of officers of the Army, either from active or retired list, as teachers or otherwise to be detailed by the Secretary of War, with no extradallowance for such service; such schools to be conducted as normal and industrial schools, for the training

of Indian youth of the nomadic tribes, under the direction of the Secretary of the Interior. It is believed that the measures and methods so provided will prove economical, acceptable, and efficient, and, if thoroughly carried out and enforced, must eventuate in great and incalculable good to the Indians and to the Government. Industrial education, as a means of civilizing and elevating the savage, has ceased to be experimental.

The effort in this direction recently undertaken, and now in successful progress at the Industrial and Normal Institute at Hampton Va., furnishes striking proof of the natural aptitude and capacity of the rudest savages of the plains for mechanical, scientific, industrial, and moral education, when removed from parental and tribal surroundings and influences. Upon this subject, in his report of November 1, 1878, the Commissioner of Indian Affairs says:

"Experience shows that Indian children do not differ from white children of similar social status and surroundings in aptitude or capacity for acquiring knowledge, and opposition or indifference to education on the part of parents decreases yearly, so that the question of Indian education resolves itself mainly into a question of school facilities."

He further speaks of the present policy in this regard as not only "short-sighted" but "in direct contravention of treaty stipulation" and concludes that "what should be the work of a year will be protracted through a decade, and the work of a decade through a generation." In a letter addressed to the Secretary of the Interior, April 28, 1879, relative to the provisions of this bill, the Commissioner says "that the proposition to make use of unoccupied military posts or barracks and the detail of certain Army officers in connection with industrial and normal training schools for the benefit of Indian youth has the unqualified approval of the department"; and, after quoting from his annual report, wherein attention is called to treaty violations on the part of the government, and to the deficiencies of the present system, he adds:

"The plan of utilizing vacant military posts and barracks will in a degree meet the great deficiencies of this work. It has in it the merit of saving much in the cost of building for such as can be accommodated, and it is hoped the speedy execution of it may not be delayed for want of such necessary authority as is needed from Congress. The experience of the department has been that the best results are obtained by a removal of the children from all tribal influence during the progress of education, so that educators can command all the time and attention of their pupils. Youth so educated return to their tribes as teachers, interpreters, and examples in farming, &c., and, if properly sustained and guided thereafter, prove far more effective guides than whites of the same capacity. Nothing is more essential than Indian youth while passing through school should have thorough instruction in some practical branch of labor, that will meet his or her needs for obtaining a livelihood after leaving school."

The schools contemplated to be established by the bill under consideration will have this direction. Farming, the care of stock, mechanics, and other useful industries will be an important feature, and it is expected that in course of time many of the teachers, interpreters, farmers, blacksmiths, carpenters and other employes required at the agencies may be supplied by Indian youth educated for that purpose.

The department has in course of training at the Hampton Normal and Industrial School in Virginia sixty-six Indians, boys and girls, from eight different nomadic tribes; and although this work was only begun last year, the results already demonstrate that no better plan now exists. The Hampton school was established in the interest of the colored race, with the avowed purpose of teaching them the "salvation of hard work." This spirit seems to meet the needs of the Indian race equally well, and the very considerable number of agents, teachers, missionaries, and others engaged in or interested in educational work, who have visited and witnessed the methods of Hampton, join in commendation as just what the Indian needs. The intercourse between the youth at Hampton and their parents and people on the plains has produced extraordinary interest and demand for educational help from these tribes.

It is as commendable as it is notable, that our modern systems of education are looking more and more to the training of hands to work. Useful employment, either of the head or hands, for all classes of society, is absolutely essential to the preservation of good order, public and private morals, and good government. It therefore cannot be too strongly urged, that in the education of Indian youth the primary aim should be to train the hands to work, and to impress upon them the absolute importance of useful labor to insure their well-being and happiness, as well as the ability to properly converse, read, write, and calculate.

The following are some of the vacant posts with barracks and quarters, which may be used for school purposes, as proposed by this bill, named by the Adjutant-General, to wit: Fort Bridger Wyoming; Carlisle Barracks, Penn. Fort Craig, New Mexico; Fort Cummings, New Mexico; Forts Harker and Larned, Kansas; Fort Marion, Florida; Fort Rice, Dakota; Fort Sedgwick, Colorado; and camp Stambaugh, Wyoming.

Is it not wise economy to occupy these government buildings and premises for the objects contemplated, employ (in part) Army officers who are fitted, as teachers and otherwise, in connection with such schools, and to vigorously and adequately provide for and enforce the treaty stipulations recited; thereby not only discharging a solemn government obligation and duty, but speedily accomplishing the edu-

cation, elevation, and civilization of all the savages in our land? It is believed that herein will be found the true solution of the Indian question, and, if adopted and duly executed, a generation will not pass before the use of a standing army to protect our frontiers from Indian raids, depredations, barbarities, and murders will no longer be required.

In view of its treaty obligations and every consideration of sound public policy, the government can surely afford to enter upon and speedily consummate such a work. It cannot afford to longer neglect it.

Pending action upon this measure, and in pursuance of its policy, a school has been established in the Carlisle Barracks, in the State of Pennsylvania, which is progressing in a most successful manner.

Section 7 of chapter 35 of the statutes passed at the first session of the present Congress, provides "that the Secretary of War shall be authorized to detail an officer of the Army, not above the rank of captain, for special duty with reference to Indian education."

Under authority of this act Capt. R. H. Pratt, of the tenth United States Cavalry, was detailed for this special service, and the barracks named above were assigned for the use of such school, which was opened in the month of October last with one hundred and fifty-eight pupils in attendance, of whom forty were females. These youth were voluntarily committed to the charge of Captain Pratt by their parents, and are mainly children of the chiefs and headmen of the Rosebud, Pine Ridge, and Sisseton Agencies in Dakota Territory, and Cheyenne and Arapaho, Kiowa and Comanche, Pawnee, Ponca, and Nez Perce Agencies in the Indian Territory, and the Green Bays Agency of Wisconsin. Received in the rudest state of savagism, their progress is already most remarkable.

Your committee, accompanied by the Secretary of the Interior and others, made a visit of inspection to this school on the 21st of February last, and were highly gratified with the methods of education and training adopted, and the marvelous advancement already manifest, which fully attest the feasibility and wisdom of such a policy. The following extract from a report submitted by Captain Pratt to the visitors on the occasion referred to will be of interest in this connection:

The aim of the school is to give education in the common English branches adapted to the condition in life of the students; to inculcate habits of industry and thrift, and to impart to them such knowledge in common useful pursuits as will make them feel self-reliant and incite them to free themselves from the position of government paupers.

It is claimed for this school that it serves a double purpose—first, as an educator of those who are here, and, second, as an educating and controlling influence over the Indians of the West. It is plain that they will feel a lively interest in an institution which shelters and provides for their children. It is also plain that the fact of having here so many children of chiefs and headmen is an effectual guarantee of the good behavior of the tribes represented. Our buildings furnish ample accommodation for 350 students; and by adding recitation-rooms, 500 can be handled. Increase of numbers would reduce the per capita cost.

An ordinary intelligence is now exhibited by the pupils in all the departments, and their progress is already greater than we had expected. Their personal influence on the Indians at home is very great, and is entirely on the side of friendship, good feeling, and progress. The tide of Indian sentiment has set toward education. Our correspondence with agents, educators, missionaries, and Indians themselves is very large, and it all indicates that the time has arrived when almost every Indian child may become a pupil in an English school.

The bill submitted by the Indian Committee, directing the use of vacant military posts for the establishment of industrial training schools, ought to provide the best opportunities for thousands, and their agency schools would receive new impetus, and through these means most of the wild Indians can surely be placed upon a self-supporting basis before many years.

To the foregoing might be added many significant data and other pertinent considerations, showing the feasibility, economy, and eminent fitness of the policy so well initiated in the school above described.

### Beginnings, Methods, and Progress.

In connection with the report to Congress from the house Committee on Indian Affairs which appears on our first page it seems well to go over the ground of our work, from the beginning to this date, Aug. 12th, so that we may have in this month a prepared answer to the many letters of inquiry received by us. The tabulated statement below gives the numbers, tribes, nativity and losses of the school.

The Sioux children from Rosebud and Pine Ridge Dakota, reached Carlisle, October 5th 1879. Most of the Indian Territory children arrived October 27th 1879, and we began our educational effort on the 1st. of November with 156 children. On the 6th of November the Sisseton Sioux and two Menomonee boys from Wisconsin reached us under Agent Crissey. On the 26th of February 1880 Agent Kent arrived with the Iowas, Sac and Foxes. March 9th the Lipans came to us from the 4th Cavalry in charge of Sergeant Smith. These two had been captured in old Mexico three years before.

On the 20th of February, the Poncas and Nez Perces arrived in charge of Inspector Pollock of the Indian Department. April 1st. 10 children were added from the Kiowa, Comanche and Wichita tribes, brought in by Mr. Standing. On the 31st of July Rev Sheldon Jackson, General Agent for the Presbyterian Church, in charge of its mission work among the Indians, brought to us 10 Pueblos and 1 Apache from New Mexico.

Our great object has been to teach the children English, the rudiments of an English education, encourage industry and give some special direction to their effort. To accomplish this various branches of the mechanic arts have been established under competent and practical workmen, and a skilled farmer placed in charge of the agricultural department. The boys desiring to learn trades have generally been allowed to choose the trade. Once placed at work at a trade they have not changed except for extraordinary reasons.

Under this system we have a blacksmith and wagonmaker with 8 apprentices so apportioned as to work two days each week and attend school the other days. The carpenter has 9 apprentices, the harnessmaker 12, the tinner 6, the shoemaker 6, printer 2, and baker 2. To these branches we are just adding a tailors department for the cutting and making of boys clothing. All the mechanical departments will be materially enlarged for the coming term. All boys not under instruction at trades have been required to work periodically under direction of the farmer. The progress, willingness, and desire to learn, on the part of the boys in their several occupations have been very satisfactory. The girls have been placed under a system of in-

struction in the manufacture and mending of garments, the use of the sewing-machine and the routine of household duties pertaining to their sex. Some instruction in cooking has been given but that branch is not well developed yet. In all our labor instruction to the students of both sexes, we aim to produce good marketable work and allow as little waste of material as possible. We have made hundreds of dozens of tinware; dozens of sets of harness; wagons and agricultural implements; have mended all our own boots and shoes, and made a number of pairs; have made all of the girls clothing and most of the boys underwear. We have dealt with Indians, a people universally credited with little or no disposition to work or skill to help themselves, and the effort has been complicated by their speaking 20 different tongues, and in the beginning most of them unable to understand us at all, and yet, we claim results, scarcely below what might have been expected from the same number of children of any other race.

In the Educational Department the instruction is objective, although object teaching is subordinate to the study of the language. This is the first point the mastery of the English language. We began this study and that of reading by the objective word method. The object or thought is presented first; then language given to express the idea. We use script characters first, reading and writing being taught at the same time by the use of the black-board. Drill in elementary sounds aids in securing correct pronunciation. Spelling is taught only in this way, and by writing. Numbers are taught objectively, as far as the knowledge of language will permit following Grube's method. Geography is taught by oral lessons, and by drawing. Next year we propose to use moulding-boards for forms of relief.

For beginners we use no text books. Keep's First Lessons for the Deaf and Dumb has been serviceable and suggestive for teachers use. To a limited extent we have followed his method. We use Webb's Model First Reader and Appleton's second "Keep's Stories with Questions," and in Arithmetic "Franklin's Primary." "Picture Teaching, by Janet Byrne" is especially adapted to Indian work, but is expensive.

We find pictures and objects of great service furnishing material for conversations and sentence-building.

The progress in our school-room work is most gratifying. About one half of the children came to us with some instruction at the agency schools, speaking or understanding more or less of the English language. It is not too much to say that these have made as great progress as other children would in the same period. Those who came to us without educational training have generally shown capacity and acquired

knowledge equal to our highest expectations, some are bright and some are stupid, some came with a real desire to learn, others have to acquire that desire.

The whole work is full of promise, and encouraging in the highest degree.

### A Queer Cause for Discouragement.

"A Hampton worker, enlarging, recently, with some enthusiasm, upon the success of Captain Pratt's noble effort at Carlisle, was surprised by the inquiry—we regret to say from an individual also engaged in a benevolent enterprise,—“Is not the success at Carlisle discouraging to your effort at Hampton, with your fewer Indians?”

Carlisle's success discouraging to Hampton! The notion is a novel one, and somewhat amusing. Let us hope the question was at least only meant as a jest. But if anyone entertains the idea that the success of either effort can be discouraging to the other, we would say to them, Please don't. Not to make any professions of double-extra perfection and superiority to the rest of our race, we venture to say for ourselves, and Carlisle as well, if anybody will succeed in a larger Indian school than either of us have, we shall both be more than ever encouraged. With thousands of Indian children in no school at all; with hundreds or thou and declared ready and eager to come to us if we could but take them, what place is there for jealousy? Hampton rejoices in Carlisle's success, and so, we are assured, does Carlisle in Hampton's, but both successes together are not enough to satisfy us. The central idea of the Indian work of both Hampton and Carlisle is not bounded by their own horizons. It is nothing at all less than the education to industry and Christian civilization of ALL the Indian children, for whom it is needed as much as for all New England children or all Virginia children. When this idea is seen to be taking hold of the public mind and will, Hampton and Carlisle will need no more encouragement.”—Southern Workman.

There may be the slightest provoking of one another to good works between us and our friends in the work at Hampton. Whatever of success there is in either the one or the other, encourages and unites us upon the broad basis of education and industrial training for all Indian children. Then shall the days of rest from wars with our Indians come. Then shall the days of their citizenship come. Of their peace, of their prosperity and wealth, for themselves and the country, because then, and not till then, will they become tax-payers instead of consumers of the taxes paid by others.

Groping in darkness, ignorance, savagery, they will go on aimlessly forever unless we as a people fulfill our mission and give them the light. Not Hampton and Carlisle are not jealous of each other. We push on together—hand in hand with agency schools, mission schools, and all other schools however strong, however weak,—striving to educate, civilize, humanize, or in any way train or influence the Indians towards the spirit of intelligence and self-help. We are joined too, hand in hand with the agents struggling with perplexing responsibilities, toward this same object. With his farmer, his blacksmith, his carpenter and all his helpers of every sort who with honesty and with zeal and energy work toward this end.

General Armstrong and Hampton Institute need no word of praise from us, but we may say we can never forget, that when a little party of young men with red skins who had been sick and in prison, condemned and hated by the masses, were seeking the light and the way to become men, the walls of Hampton Institute were opened to them: that there they were taken by the hand and led forward to accomplish their hopes; that there they were treated and trained as men and brothers. Hampton had the courage to do this, and from this has grown Hampton's and Carlisle's Indian work.

The Government should give every Indian child the privileges of education as it has promised to do in many treaties, and whosoever will work in any way towards this object, however strong or weak, we are with them.

Name of Tribe and Agency.	Boys	Girls	Total	Boys returned to agency.	Girls returned to agency.	Boys died.	Total returned.	Remaining at School.
Sioux from Rosebud agency, Dakota Territory.....	48	18	66	13	6	19	47	
“ “ Pine Ridge “ “ “ “ .....	12	6	18	1		1	17	
“ “ Sisseton “ “ “ “ .....	4	2	6			2	4	
Menomonees from Green Bay agency, Wisconsin.....	2	2	4				2	
Nez Perces, from Ponca agency Indian Territory.....	5	2	7				7	
Poncas, “ “ “ “ “ “ .....	9		9				9	
Lipans from Old Mexico, .....	1	1	2				2	
Cheyennes, from Cheyenne & Arapahoe agcy., I. T. ....	16	2	18			1	17	
Arapahoes, “ “ “ “ “ “ .....	6	4	10				10	
Kiowas, from Kiowa, Comanche & Wichita agcy., I. T. ....	7	6	13		1	1	12	
Comanches, from “ “ “ “ “ “ .....	4		4				4	
Wichitas, “ “ “ “ “ “ .....	2	3	5				5	
Seminoles, “ “ “ “ “ “ .....	1		1				1	
Keechie, “ “ “ “ “ “ .....	1		1				1	
Towaconie, “ “ “ “ “ “ .....	1		1				1	
Pawnees, “ Pawnee agency Indian Territory.....	2	2	4				4	
Sac & Foxes, from Great Nemaha agency Nebraska.....	2		2				2	
Iowas, from “ “ “ “ “ “ .....	4	2	6			1	5	
Florida Boys, .....	11		11	6			6	5
Pueblos, from Santa Fe N. M. ....	7	4	11					11
Totals.....	144	53	197	20	7	4	31	166



# EADLE KEATAH TOH

CARLISLE BARRACKS, PA., AUGUST 1880.

Entered at the Postoffice at Carlisle, Pa., as Second Class Mail Matter.

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Edited by the Indian Training School and published by MASON D. PRATT.

## HOME ITEMS.

DURING the last school session defective blackboards were a source of annoyance to the teachers. This is remedied.

MISS WEISTLING of Huntington Pa., has been added to the corps of workers and is at present assisting in the hospital.

A wagon and paint shop has been fitted up and tools and material purchased for the manufacture of both light and heavy vehicles.

WHILE IN CAMP the boys employed a good deal of their time in making bows and arrows and practising with them shooting pennies &c.

THE BOYS are again established in their quarters. They are quite well satisfied to be once more at the Barracks and at their regular works.

THE INSTRUCTION of the band continues daily and enough real progress has been made to show that there is sufficient musical talent in those selected to make a good band in time.

THE HOSPITAL has had some inmates for several weeks past, most of the cases here treated are those in which there is some constitutional weakness or hereditary disposition to disease.

THE RESULTS of the seasons work on the farm are proving quite satisfactory, an abundance of vegetables for present use and a good supply of beans, potatoes, and cabbage have been secured for winter use.

IN ORDER to give the Pueblo children an opportunity for a better start at the commencement of the school term, they have been put under the instruction of Miss Patterson for about five hours daily.

THE GIRLS took possession of the camp when vacated by the boys and spent a pleasant week there. During their absence their quarters were put in good repair and they will know more how to appreciate a good clean home for the temporary change.

JOHN RENVILLE's father was telegraphed to of his son's death and replied that he would come. This he did, and whilst mourning sadly for the loss of his son he shows the best of judgment about it and says that the fact of losing his son, does not change his opinion of the school and its work. That it is the desire of his people to send more children this fall.

THE BOYS now have two comfortable reading and study rooms which they enjoy very much. Pictorial books and papers and such innocent games as will be subtle for them in these rooms are much needed. Any of our friends desiring to help us in this line can give us material aid by sending forward prepaid such donations as they may choose to make. The boys have asked to have an organ in their quarters the same as the girls have. Their study rooms would be a good place for one.

THE BOYS were required to walk the 16 miles across the mountains to the camp in Perry Co. Among the foremost boys to reach camp was To-kah-ah-pub (strikes the enemy) a nine years old son of Black Crow one of the most prominent and progressive men of the Rosebud Sioux in Dakota. No boy has enjoyed camp life nor gathered more vigor from it than he.

Quite a number of the boys from 16 to 20 years of age, in full health and vigor dropped out, rested, and complained of the long walk.

## MARRIED,

STANDING—WILSON.—On Monday Aug., 2nd 1880, at the residence of Susan Longestret, 1396 Fubert St., Philadelphia, by the Rev. J. Robinson missionary to the Dakotas, Mr. A. J. Standing. Property Clerk at the Indian Training

School Carlisle, Pa., to Miss Annie Wilson of York, England.

The sly Mr. Standing slipped off to Philadelphia with a clergyman to meet his imported bride. We were all curious to know why he should send so far, but since we have seen the bride we do not blame him for sending across the ocean for a wife.

We extend to the courageous young English woman a cordial welcome to America, and reception amongst our party of Indian workers.

REV. SHELDON JACKSON D. D., who brought us the Pueblo children recently, had a narrow escape on his trip east. He was engaged to lecture on Alaska and the Indians, on the 29th of July, at the Great Chautauqua Assembly at Chautauqua Lake, New York. He expected to reach Carlisle and deliver to us his party of children by July 24th, but storms and the washing away of Railroad bridges in Colorado detained the party, so that on the morning of the day he was to lecture at Chautauqua, he had only reached Pittsburg. Sending forward his party of children and telegraphing us to meet them in Harrisburg, he turned aside to keep his Chautauqua appointment. He reached Chautauqua six minutes before the time appointed for his lecture, went on the stand at once and delivered, what the records of the Assembly pronounce a most intensely interesting and instructive lecture in behalf of Indian educational and missionary work. But then six minutes was on time.

SOON AFTER the boys reached their camp in Perry Co., four of the Sioux boys named War Bonnett, Young Bird, Behind, and Little Man, slipped off and returned to Carlisle Barracks without the permission of Mr. Standing who had charge of the camp. They were called up and asked for their reasons when they stated that they had given up camp life and wanted to live in houses like white men and that they came to Carlisle for that purpose. They were informed that to right the wrong committed in leaving camp without permission, they must, the next morning walk back and ask permission from Mr. Standing. They all demurred to this. The oldest one after talking with the others a little while, asked that they might all be whipped and then allowed to stay at the Barracks. As whipping is not practiced at the school, they were informed that the only way to make it all right was to go back and ask permission to come in. Young Bird and Little Man, the younger two of the four offenders, finally concluded to return and ask permission which they did, walking to camp and returning to the Barracks a total distance of 32 miles the same day. The other two continued obdurate and were otherwise disciplined.

DIED, on the 10th inst., after an illness of fifteen days, John Renville son of Gabriel Renville chief of the Sisseton Sioux.

John was full of life and health when the boys marched out to the camp in Perry Co. The day was hot and at a spring on the way he drank heartily, from that drink began his illness. He returned to the barracks with fever and hemorrhages from the nose. At the last these defied all skill and he died.

"Death loves a shining mark" the poet sang long ago, and in the passing away of this pupil from our school we sadly say, how truthfully the poet sang.

We rejoice in the manly form, graceful movements, rich voice, and amiable spirit of many of our pupils, but in John all these graces were specially prominent.

Through all the days of his sickness his large sorrowful eyes had a far-away wondering look, no pain marred the beauty of his brow, and his voice as he addressed his sister who tenderly watched over him, was like the trumpet warbling of some mournful bird.

Our hearts follow the father in deep sympathy as he bears the body of his beautiful boy back to the land of the Dakotas for burial.

## An Indian School Visiting Board.

Indian sentiments upon education have been

further illustrated by a visit from about thirty Sioux chiefs to their children at Carlisle and Hampton.

This Indian school visiting board, as Secretary Schurz called it in his last speech at the Hampton school anniversary, consisted of the following members: Spotted Tail, Iron Wing, White Thunder, Black Crow and Louis Robideau, from Rosebud Agency; Red Cloud, Red Dog, Red Shirt, American Horse, Two Strike, Little Wound, and John Bridgeran, from Pine Ridge Agency; Like the Bear and Medicine Bull, from Lower Brule Agency; Son of the Star, Poor Wolf, Peter Beauchamp and John Smith, from Fort Berthold; Two Bears, Big Head, John Geass, Thunder Hawk and Louis Primeau, from Standing Rock; Charger and Bull Eagle, from Cheyenne River; Brother to All and James Broadhead, from Crow Creek; Strike the Ree and Jumping Thunder, from Yankton; Robert Hakewashte and Eli Abraham, from Santee Agency. Mr. Tackett, from Carlisle, accompanied the Rosebud chiefs as interpreter, with his wife, a daughter of Spotted Tail, and Major W. D. E. Andros of the Yankton Agency was in charge of the party.

Their first visit was to Carlisle, where many of their children are, Spotted Tail alone having four boys there, bright looking little fellows, who came with him to Hampton. The party had evidently had a fine time at Carlisle, and talked enthusiastically of their entertainment there and the progress their children had made. Part of their business East being the consideration of a project for a railroad across their reservation, from the Missouri to the Black Hills, they went from Carlisle to Washington, where the business so engrossed them that they could give but one day to Hampton. The Fort Berthold party, who had many relations here, sent back a petition by telegraph to the Department for two more days, which were allowed them.

The meeting between the chiefs and their young relatives would have convinced the most skeptical that the heart of man answers to heart, as face to face in water, whatever the skin it beats under. One of the boys had grown and improved so much in a year and a half that his older brother did not at first recognise him.

Morning drill and half an hour of class recitations interested the chiefs, and still more the workshops, where the language of saws and planes and hammers was something all could understand. They watched their boys' operations with evident admiration and approval. The steam saw-mill seemed also particularly attractive; they show a special taste for machinery. After the hour of school and work, the Indian pupils were dismissed to visit with their friends. The Indian girls' cooking class had felt much honored in making the bread for their Chiefs' dinner, and the handsome white loaves did them credit.

In the afternoon the school and a few outside friends met the chiefs in Virginia Hall chapel. After a few words of welcome from General Marshall and Rev. Mr. Gravatt of Hampton, who told them of a graceful act of some of the boys in presenting their minister with a pretty lounge of their own manufacture, several of the chiefs addressed the audience through their interpreters.

Spotted Tail, who was the first speaker, showed such an entire misconception of the character of the school and its relation to the Indians, that General Marshall supplemented his remarks with the following:—

"The Hampton School was established long before Indian education here was thought of. The Government does not pay as much as it costs the school to educate the Indians, so it has to ask white people to help, and they do help. The Indian Commissioner would be glad to pay the whole cost, but says he has not the money; so the school undertakes to do what it can. We know that these are friendly Indians and dress like white men. We are glad to see them here with their handsome blankets and other marks of rank. We would be glad to have some of the Indian students speak and tell how they like it here. We shall endeavor to treat them well and send them back better than when they came."

#### SON OF THE STAR.

The head chief of the Arickarees then made a short speech, saying they had come to see how their children were learning: "They have a great deal here they don't have in our place. I wish I had time to stay and look around more. What they are doing is for their benefit. I am glad to see the work they are making. I will take the news back to their fathers and mothers.

A pause ensued, and the other chiefs not seeming ready to speak. General Marshall told them that one of the students has asked to say a few words to them. It was one of the older girls who has been here a year and eight months. She had seemed so earnest and yet so simple in her desire to speak to her people, that permission was given, and very simply and earnestly she spoke. As the larger part of the chiefs did not speak her language, she had to reach them through two interpreters, one of whom translated her words into English, and the other into Sioux.

The interpreter said:

"She says, that after she had been here a little while and learned the white man's ways her heart felt better. When she came away from home her father and mother all cried for her and she cried too, but now she never cries about home. She likes the place, she likes to understand the white man's ways and the white man's language and to do what they tell her.

"She says Indians' ways are down in the ground, but the white man's language is in his head. [The chiefs who listened attentively seemed to understand this curious figure of speech and nodded their approvals.] She is working hard she says. These Indians have come here and want to know about it, and the boys ashamed to get up and tell them, so she will tell them. She has been here two winters and knows every teacher on the place. She will never forget them as long as she lives. She means the people here in charge of the Indian children. They think just as much of them as they would of their own children. She will tell their names [which she did with appropriate gestures rather embarrassing to the teachers in question.] She is going to stay here till she learns how to work, and to speak the white man's language. Then she is going up home to teach her people. She is working hard, she says, to get into her head. She is going to try to be God's daughter. She loves this school-house. When she goes back, she wants to get the people to send their children down here. That is all, she says."

This speech from a woman was listened to respectfully by the chiefs, whom seemed to express approved frequently by grave nods.

#### LIKE THE BEAR.

A Sioux Chief from Lower Brule Agency, and father of one of the Indian young men at Hampton, came forward, and made an eloquent speech. He said:

"You see I am a red man standing here, but when the great father, the President, told me to drop Indian's ways and take up the white man's, I did it. There is no greater power in the world than the Great Spirit, and we must listen to Him and do what he wants us to do. The men that are sent out by the great father the President I don't want to do anything against them, and when they asked for my children, I gave them up. There are many ministers of God in this world, and I want you to take care of my children. I see you are making brains for my children; you are making eyes for them so they can see well. That is what I reach out to the Great Spirit for. That will make me strong. I want you to publish my words. I always said that when I came where my children are in school I would speak. I am here now, and that is why I speak. My people have been with the whites in the old days when they traded up there. We have always been friendly to the whites. That's all I've got to say.

ROBERT HAKEWASHTA.

A large, fine looking chief from the Santee Agency spoke eloquently and much to the point. He said:

"I've got some relatives here, and the great father told me I could come and visit them. That's why I came. Every one here represents a different band, and has come to see his people. Every band that can see ahead and can see how people can make their living, does so.

The first man who spoke [Spotted Tail] is my friend. I want to say something about what he said. He wants a school like this on his own reservation. That's right for him, that's good for him, it is his land. But the rest of us have all got reservations, and some of us have claims. We know that anybody who undertakes this kind of work of teaching never will go to any bad place; they will be sure to have a reward.

"I have dressed like this [in citizen's dress] for twenty-eight years. I taught my people to do so by dressing this way first myself. I knew we couldn't get along in the Indian way any more, so I dressed up this way, and now not one of my men wears a blanket, not one woman wears squaws clothes. When I see the work done here, I am very glad. We depend on the whites. You boys, if you try to learn, it will be a good thing for your fathers and mothers; you girls too. You must all learn to work; try hard. Learn also to read and write and to look to God and pray, and when you get home you will do your people good. If you take hold of this and do not let go of it in the future, it will lead you into a life which will go into eternity. Learn everything they show you and by and by you will learn more. After you have learned all these things you will go home and have farms. That is the way you will make your living. There are a great many bands of Indian in this house, and other kinds of people too. Since I have learned the words of God, it make no difference to me what the color of a man's skin is. If he walks like a man, it is all the same. When I see that, I think of God. I don't believe God likes the white color only. If the skins are different I believe God likes all the same, for He made them all."

ELI ABRAHAM.

A native teacher from the Santee Agency school said:

"Seeing so many friends makes me glad. I shake hands with you all from my heart. I have been thinking of my people while sitting here. I used to think that if I could learn something first, I could teach them. That is the reason I went to school one or two years. After I got home, I taught the children. I have taught for eleven years. I learned the ways of the whites, and taught them so that they could follow them. I want every man to have a house and something in his house; to have fields and stock in them. Anyway I knew that was right. I showed it to them. For all children to go to school and also to church and learn the words of God. That is chief of all, that is the road of life. I thought that if I could do that, all would live well and increase the tribe. Since I have seen all that is here, if a man can be full of gladness, I think I am gladder than that; I can't express my feelings. This is a good country, as far as I have seen it, and a good school. I don't see that we can want anything more. You can all speak English together here. That is good. When I get home to my people, I am going to tell my people what I have learned. That's why I have spoken."

#### STRIKE THE REE.

An old Yanton Sioux chief, eighty-seven years old, and nearly blind, who had insisted on coming to see his grandson at the school, and the rest of his tribe, spoke in a strong clear voice. He is said to be as good a specimen of his race as can be found in the Dakota nation, intelligent, a true friend to the whites, and always having seconded the agents' efforts to better the condition of his people.

He said:

"I grew up a red man, and the things I see here, I never had a chance to see before. I have heard about this white man's church, this religion. I've heard about the holy house. That means the church and the school house too. I've looked into that and I am very much pleased

with it. There is only one Great Spirit we can truly worship. All these people, the red men all over the country are hearing about it. You are teaching the children to worship the Great Spirit. That's a great thing and I like it. There is one boy here I want to take home. You have two sons of one father. One is sick. I want you to keep the other one. That is why I spoke."

The boy referred to left Hampton, June 19th, on his return home, for although he was not considered by the physician to be in any special danger, it was thought best to accede to the request of his friends.

A little time remained for visiting with their young friends, and then the party drove to Old Point, accompanied by those of the students who were related to them, and some of the teachers, and taking a turn around the grounds of the Soldiers' Home on the way. They had visited Fortress Monroe in the morning on their way to the school.

The Berthold party returned and had two days of uninterrupted visiting. On Thursday they had a picnic at the school farm of Shell-banks, and expressed much pleasure with the Indian boys' summer camp there, which is just established for the season. Before they left, the chiefs, Poor Wolf and Son of the star, made short farewell speeches.

#### POOR WOLF'S FAREWELL.

"I met the whites long ago on the Platte River. Ever since they have been my own flesh. I always shake hands with them all—the men and women, down to the smallest children. I see they are well used here. All our boys and girls. I have seen their nice rooms and beds. We have had a pleasant visit. You have given us pleasant drives and made it pleasant for us. I shall have a big talk with the great father in Washington. That is all I have to say here. I have talked to the boys and girls and told them to try and learn English and white man's ways."

Mr. Robbins told the chief that all had been glad to see them here and that he could tell them—they might tell it to those at home—that every one of the Berthold boys and girls had done very well indeed, and improved very much.

#### SON OF THE STAR

added a few impressive farewell words to those he had spoken in Virginia Hall. He said:

"I have had a talk with the boys and girls here, and told them to work well; that is what they are sent here for, to learn English, so that when they go back they can speak for themselves and their relatives. That's what they sent them down here for, to learn to read and write and talk and work. I want them to learn every kind of work the white man does. They are very young and have a long time to live, so I want them to learn to do everything. When a man knows how to work he is well off; he is rich.

The Berthold party returned to Washington on Thursday. The visit of the chiefs has been a very great pleasure and encouragement and benefit to the Indian students. We believe that it cannot fail also to do good to the tribes and strengthen their interest in the education of their children. We wish they could come oftener as they would like to.

At the same time both Major Andros and their white interpreter, who has lived among them for twenty years, assured us earnestly of their opinion that the best plan is to educate at a distance from the tribe, to remove them entirely from native influence while their characters are forming. As for the health question, both say they believe that delicacy results almost if not quite wholly from hereditary disease and disregard of all health laws in their lives at home, and that the change is more likely to lengthen than to shorten life.

While the Eastern schools have, we believe, a special and important work, we regard the mission and agency schools as indispensable, and certainly of great value in creating an atmosphere sustaining to the pupils who will return to their people from the East. There is no lack of room or opportunity for every honest effort to do good—Southern Workman,



# EA DLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., SEPTEMBER, 1880.

NO. C.

## The Cherokees in North Carolina.

Our adventurers with difficulty found the road to Qualla. It had once been a cartway roughly cut along the sides of the mountains for about fifteen miles, along the Tuckesegee River, but the spring torrents year after year had washed it away, and neither white man nor Indian had ever laid a log to repair it. Why should they? After two or three wagons with their steers and drivers had rolled headlong over the precipices and been dashed to pieces, they concluded to call it a bridle-road, which was the easiest way to set the matter right, and quite in keeping with the philosophy of the mountains. So the wagons thereafter tumbled comfortably at their leisure.

Our friends found "the Nation" hidden in isolated huts in the thickets among the ravines of the Soco and Oonoluftha hills. These Cherokees number about fifteen hundred souls, and were said to have ten thousand acres under cultivation. BUT THERE WAS NO SIGN OF A VILLAGE, NO SCHOOL, no gathering-place of any kind: the grass was knee-deep before the door of the little church which they had built years ago. Not far from it was the grave of six hundred warriors buried centuries ago. They still bury their dead under great heaps of stones. The universal lethargy of these drowsing mountains has probably fallen too heavily on these savages for them to be civilized. Yet, oddly enough, they are the only mountaineers who want to be wakened out of their sleep; They crowded out of every hut about the mules of the travelers, BEGGING, NOT FOR MONEY, BUT FOR TEACHERS. These strangers were the "North" to them, and the North to the Indians, as to the blacks in the South, is a great magician, who can give money, life—what it will. "My people," said Enola, the preacher, "have lived in these hills since before the white men came to the country, and HAVE ASKED FOR NOTHING BUT SCHOOLS; but they have never got them." The tribe are wretchedly poor: swindlers found the red men as easy a prey in North Carolina as in the West, and it is only since 1875 that they have obtained possession of the land on which they have lived for more than five hundred years.

Crossing one of the heights, the Doctor's party came upon old Oosoweh, the conjurer, lying flat on his stomach. He had marked out lines on the muddy ground, and was driving in bits of ash roots here and there. He did not look up as they halted.

"There he has all the countries of the world," said the interpreter, a nimble young Indian lad. "Where he drives in a peg, it rains, where he takes it out, the sun shines."

Mr. Morley laughed. "Who would expect to find humbuggery on the top of these mountains?" he said, throwing a quarter to the wizard. The old man's reddish eye gazed vindictively at him a moment, then he turned back to his pegs; but he did not look at the money.

"Now he will send you a storm," said the interpreter.

"Nonsense. This drought is going to last for a week."

But before they had reached the bottom of the next chasm the clouds did actually gather, and a heavy rain began to fall. The shadows of the mountains lay like night over the valley, and the steep clayey trail became so slippery that even the sure-footed mules slid and staggered on the edge of the precipice. Mrs. Mulock jumped to the ground, vowing that she would not trust her life to the good-will of any donkey, and tramped on, the little Doctor valorously holding up her portly person, down the gulley made by a landslide, until there was a rustle among the leaves, and a grey, sluggish slimy length slowly trailed

across the grass. It was a rattlesnake about five feet long. The poor woman fairly sat down in the mud and sobbed hysterically, while Morley and the Judge killed the monster. "I will not move a step further," she declared, vehemently.

"We must go on, my dear; it will be night in an hour," said the Doctor; "and this range appears to be utterly uninhabited."

"Except by snakes and wolves," interrupted his wife.

Morley tried to laugh. "The conjurer is shrewder than Old Probabilities himself. There was not a sign of rain when we were talking to him."

"Nor would there have been if you had let him alone," said Sarah, tartly.

"Miss Davidge! It is not possible that you believe in the old brute's heathenish spells?"

Sarah shrugged her shivering shoulders, but said nothing.

"It is always wisest not to tamper with such people or their prejudices," said Judge Hixley, gravely. "I interferred once with the Voodoo women, and I regretted it." He pulled off his coat, and glancing at Sarah and at Mrs. Mullock, wrapped it about the elder lady, and stood, his teeth chattering, in his shirt sleeves.

"Oh, this is positively too much, Judge," cried Mrs. Mullock. "You will have neuralgia, or—Why don't that miserable Indian find the way out of this gorge? Why, where is the Indian?"

Everybody looked around, appalled. But Winosteh had vanished. A roll of thunder broke from the black wall of cloud at the west, and reverberated sullenly from distant peak to peak. The next instant a blinding flash glittered about them, and the crash shook the gigantic trees again, which they leaned.—Rebecca Harding Davis, in Harper's Magazine.

## The Force of an Indian Arrow.

The Indian bows are made of extremely rigid wood, but the power to bend them effectually comes more from practice than mere physical strength. General Brisson says:

"I have seen a slight and small white man bend with ease the strongest bow when he had once acquired the art. A white man, too, can send an arrow as far and as deep as an Indian. I once had an officer named Belden with me, who had lived twelve years with the Indians, and he could shoot an arrow into a buffalo while running so that the point would come out on the opposite side. He would also plunge an arrow into a beast so that it disappeared, and not even the notch remained visible. The power of an Indian bow can be better understood when it is known that the most powerful revolver will not send a ball through a buffalo. Belden said he had seen a bow throw an arrow five hundred yards, and I, myself, have seen one discharged entirely through a board an inch thick. A man's skull was found in the West transfixed to a tree by an arrow, which had gone entirely through the bones, and fastened itself so deep in the wood as to sustain the weight of the head. The man most likely had been tied to the tree, and then shot."—Florida Press.

## An Arapahoe Buffalo Hunt.

The following extract, describing a buffalo hunt by Arapahoe Indians, is from an army officer's letter to the Baltimore American: "While I have been endeavoring, vainly perhaps, to convey to you some idea of the appearance of the Arapahoes, the hunting party has made rapid progress, and one of the young warriors, now far in the lead, waving his blanket in a peculiar manner, makes known to the hunters that the herd is near by, and that taking a certain course

will bring us to windward of them. As the distance between the hunters and the herd grows less the bucks divest themselves of all their clothing save the breech-clout, and the superfluous garments are handed to their squaws for safe keeping, together with the ponies they have been riding, as they now mount the fresh animals their better halves bring up to them. The old buffalo bull, acting as outmost guard, has heard a sound he cannot explain; he turns to warn the unsuspecting herd of his not altogether groundless fears, when the whole party of Indians, like one man give the ponies their head, and sweep down upon the grazing herd. But not grazing now! for, as if by magic, the whole herd becomes aware of the danger, and with heads low and tails erect they are bounding over the level plain before them at a much faster rate than their lumbering bodies would lead one to suppose possible. The Indians, dashing upon the flanks of the moving column, pour in their deadly fire. Not waiting to see the result, they urge their ponies on, still firing (sometimes so near that the barrel of the rifle rests on the buffalo) as fast as they can load till their ponies pause from exhaustion and the skeleton herd is beyond reach of their weapons. While pursuers and pursued have been thus actively engaged, the squaws have not been idle, for, as the hunt ceases, you find them with their pack animals already on the field where the dead buffalo lie. The bucks, returning, ride down along the dead and dying and point out to their squaws those they have slain, and when the squaw has put her own individual mark upon them, she begins her part of the hunt, which is skinning, cutting up and packing. I have seen five hundred buffaloes killed in the above manner, and I have never yet heard a dispute arise owing to a buck having mistaken an animal he had killed. It would seem as if the dead carcass had "a tongue in every wound" that cried: "Pass me not by; you killed me." The squaws are natural butchers. There is not a miss-cut made in removing the robe; nor is one particle of the animal left for the coyotes, that can be in any way utilized by these people. From the sinews lying along the backbone (from which the bow strings are made) to the horny hoofs (from which is dissolved a kind of gluten for the preparation of the robes,) nothing is wasted. No wonder it exasperates these provident people to come upon the carcasses of hundreds of thousands of buffaloes, killed yearly by the white hunters for the hides alone. Not even a tongue gone, or a slice from the favorite hump taken. There they lie and rot.—Florida Press.

PUEBLO AGENCY, ZUNI N. M. August 3rd 1880  
Capt. Pratt,

Dear Sir:—By this time you have met our little contribution from Zuni, of four, two boys and two girls. I have not heard one of the Zuni people express a regret that they have allowed the children to go. It would be a very valuable gift if the photographs of our scholars could be sent to the mission here. If one or more were struck off, I would agree to sell them here so as to cover all expenses. We would be delighted to have one short letter each month from some of the teachers, until the scholars are able to write themselves. Any time more are wanted, let me know; we can furnish a regiment. Rains have been abundant since the scholars left and this makes the people think they have done nothing wrong by allowing them to go.

All the people send love to the scholars. May God take care of them while absent and restore them in good health and enlightened understanding. Your obedient servant,

Rev. T. F. Ealy M. D. Teacher.

THE President of the Board of Education of the great city of Philadelphia recently in our hearing told how during his summer holiday spent in Maine he found a well-to-do Indian man who had, with the consent of the boy's parents, just taken a white boy to live in his family. In answer to questions as to what he was going to do with the boy, he replied that he would send him to school and try to make a man of him.

## Do the Indians want Civilization?

We have many evidences coming to us from many sources that the Indians are anxious to become civilized. These evidences are both in words and acts. We recently had a visit at the school from a leading chief of the Sioux. In a conversation with him he said "If the Government would do differently with the Indians, the Indians would be civilized faster. The Government has been feeding and clothing us for a good many years and that makes our people lazy. If the Government would do more to help us work and educate our children, then we could do better. I have been brought up an Indian, and know all their old ways. When I was young, the Indians depended only on game. That was the way they made a living. An Indian man had to be out every day in storms and cold to get game. If he was idle, his family suffered for food. THEN LAZY INDIANS HAD TO SUFFER THE CONSEQUENCES. If a man is left alone to support himself and he is lazy, he will get hungry and rather than starve he goes after something to eat. The Indians all understand now something about the way to raise things and make a living and if we were required to depend more upon ourselves to get something to live on, and had more help to show us how to do, we would civilize faster. I often talk to my people about this, that their being furnished everything they want causes more laziness than anything else, and I tell them that the white people are to blame, and I tell the white people so too. My people, are able to do considerable farming, and raise all they need. If they were helped more with things to work with, and had somebody to show them how, it would be a great deal better for them, but there are some of my people that wait every winter for the supplies that are sent by the Government and these people do not work like they ought to, and then because these supplies are sent to us many who do raise things enough to live on, waste what they raise; these things spoil the Indians."

This talk is a fair sample of what has been said to us by many Indian chiefs and leading men. There are many parents who write to us about their children who are receiving instruction here and speak after the same manner. There are not many Indians in the United States now who do not in some degree realize the benefits of education and industrial training in civilized ways, and desire it. While we have some complaining, begging letters, the great mass write to us of their satisfaction that their children are being taught just as white children.

The following letter from an Indian whose tribe is not represented at this school, evidently written by some white friend, is one of three of the same character we have received within the past few days.

"Sir:—As you have the charge of this Indian school a few of them in this tribe are interested in the further interest of our children. We are desirous of having the advantages the Government wants to give us Indians. Therefore I would like to know, so as to meet you or whoever you send for that purpose, when you are coming for Indian children in this part of the Nation. I have a boy eleven years old who speaks English, smart every way, that I would like to have at your school, and if there is any possible chance to have him go to your school,

"by all means write and let me know what to do. There will be a good many you can get from this tribe."

An Indian boy whose tribe is not favored with educational privileges writes and asks to come to this school. Where he got his ability to write, he does not state, but he says, "I have been craving an education, I now apply to you to see if you can give me a chance."

An Indian girl writes "I have heard of the Indian school and I wished to get in there, I would like to get an education and be of some use, I would like to be a school teacher and I thought that I would write to you to see if you could let me in. I should like very much that you would intercede for me and if there is any chance for me I would like to go there. I am eighteen years old."

These are from different tribes and far distant points of the country.

A Seminole boy in South Florida, of that tribe whose treatment has been such that they have for thirty years rejected all overtures of aid, either from the Government or from individuals who would befriend them, seeks for educational advantages. He at first left his tribe without the consent of the chiefs and his going away was for a time the subject of a possible difficulty between the Indians and the whites who wanted to educate him. Now his tribe have accepted the situation, having found that he has learned English and will be useful to them and they are willing that he shall continue at school. The friend who writes this says that at an early period it will be possible to establish a school with children from this tribe.

No better evidence of the progress of educational ideas among the Indians could be asked than is here given. There are now many tribes of Indians entirely self-supporting and a few tribes able to take their places as citizens of the United States and become tax-payers.

We work for educational advantages for the so-called wild tribes. With lands in severalty, and individual rights to property, should be given ability to hold and use lands and property to the best advantage. The power to compete with the white man will develop best in actual competition. Most all the failures of schemes to civilize the Indians, can be traced to a forsaking of the old established rules which have civilized civilization, and which keep civilization civilized. The slow, sure method of training and educating the young, will bring its fruit of peace and wealth.

## A Hammock Reverie.

It was the sixth of August by the calendar, but it was a June day nevertheless,—a glorious day, which floating down from paradise had set aside the sultry, panting, astonished August, and wrapped the world in its heavenly atmosphere. The boys had tried camp life to their hearts content and now they were coming home. As they had been too plucky to make complaints, the girls had come to the conclusion that a few weeks of camp life might not be such a bad thing after all. So there was a joyful excitement in the hurried preparations.

A few little girls who probably had done their packing in some fearfully early, long-since forgotten hour in the morning, were rather lazily playing croquet after their usual aimless fashion—a fashion not without its advantages: for playing by no known rules they have nothing to quarrel about. Balls are picked up and put into position with an indifference to all civilized notions delightful to behold; and through it all the little brown faces are as placid and the sweet voices ring out in as merry laughter as if each patricular stroke were aimed at some invisible antagonist whom they are unitedly sure to vanquish. Presently a musical whistle comes singing across the parade. Presto! Every mallet is dropped, and the players vanish. Then there are noisy but happy shouts and contradictory orders, and at last, the impedimenta being deposited in wagons, the line of march is taken for Sulphur Springs. Silence falls like a benediction—silence all the more enjoyable for the blast of a bugle which comes now and then from some distant quarter. Surely there is some magic

about the wonders which Mrs. Curtin is working with that band! After a few quiet moments, I turn to the croquet ground, and there upon the fleckered parade I see the players back again, quietly, almost dreamily resuming their game. I musingly wonder if it would not be well to teach them to play properly. Just as I conclude that "ignorance is bliss" I see a bevy of fair, sturdy looking girls hurrying across from a distant play ground, and soon there is a parley between the two parties. I can hear but little that is said. I understand, however, that party No. 2, finding that party No. 1 does not play according to rule insists upon the occupation of the ground of the latter. Some disagreement on points of order had arisen between the aggressive party and other children beyond the poplars, which led to this sudden irruption. Not being able to carry out their ideas according to an enlightened croquet-conscience on the old ground, they had come to new fields for what they deemed the right. I was the spectator of a pretty little pantomime which ended in the quiet withdrawal of the Indian girls to another ground not quite so well situated or shaded; but they resumed their game, albeit a little subdued in manner, occasionally stopping to look back to the better place they had left.

The other party went on playing with a precision and strict adherence to rule very creditable to their pretensions, but their numbers being constantly increased by other parties from beyond the poplars, the place soon grew too strait for them, and taking up their mallets they marched to the new ground of the first party. Again the same scene was enacted. This time I caught some of the colloquy which in substance was as follows. The Indian girls argued that the ground was theirs, given to them by the Great Spirit, their Father. The white children admitted the claim, but informed the astonished natives that they were children of the same Father, and that to them, his favored children, he had given a book of directions by virtue of which they had "a divine vocation to institute a moral order" and much more of the same sort, which, of course was all English to the Indians and Sioux to me.

Some of the white children produced the book and proposed teaching the Indians, but the others said that they must begin to lay the foundation of the new order. The Indians drew aside and consulted together. As no such book had been given to them they decided that they could not be expected to follow its rules, and as they saw that there was much quarreling and ill-feeling on the part of those who professed to follow its rules, they concluded to turn their backs on the white children and their book. They were induced to do this peaceably by some trifling presents backed by a judicious exhibition of superior strength. In their haste to find a new ground they ran pell-mell against my hammock, into which, as soon as they saw me they climbed hastily. Taking them in my arms which seemed big enough all at once to shelter the whole race of Indians, I said to them. "My children you must learn the white children's language and the rules of their book. It is no longer a question of right nor of might. You can hold your ground as soon as you know how to use it." They threw down their mallets with a bang, and called for the books. Just then their voices were lost in a war-whoop and loud tramping of feet in the boys quarters. I sat up, wide awake now, and sure enough it was the boys. Oh, what a racket! I heard them race up stairs, and then a loud huzza! "They are in the study-room now" I said. "I wonder what they think of the mottoes and the pictures and the clean white walls, all prepared during their absence." Another rush down stairs, and another shout. "They are in the lower study-room now." And soon they come browner and sturdier than ever. A glad welcome they receive from everyone left on the place, and the happy voices and cheerful faces show that they feel at home. What could we ask more! As I leave the hammock my eye falls upon a late number of the "Independent," and I see the article headed, "A new Clearing in Indian Affairs."—Very clear very logical very convincing no doubt—But this is "such stuff as dreams are made of," S.M.C.



# EADLE KEATAH TOH.

CARLISLE BARRACKS, PA., SEPTEMBER 1880.

MASON D. PRATT - - - - - Publisher  
Subscription price—Fifty cents a year.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.

## HOME ITEMS.

—Look out for a full account of our exhibit at the Cumberland Co. Fair, in our next issue.

—The boy's quarters are to have a heating system that will give far more comfort than the old fashioned stoves of last winter.

—Our good friends, Miss Mather and Miss Perit, are with us for a month before they return to their southern home for the winter.

—The two debating societies are becoming fixed features. Some of the boys can give good reasons why the hands are more useful than the feet, and vice versa.

—During the past month the whole of the tin roofing of the Barracks, about 180,000 ft. has been painted. In this as in other work, Indian boys proved competent and steady workers.

—The sojourn of the scholars in the woods during the months of July and August was made more enjoyable by the donation of half a dozen hammocks by H. S. Steruberger of Philadelphia.

We sent, by order of the Indian Office, FIFTEEN sets of double harness made by our Indian boys, to the Lemhi agency Idaho, for the use of the Shoshone and Bannock Indians. We have thirty-five sets more ready for shipment.

—Over seventy-five of our largest and roughest boys were in camp for over a month, under no more restriction than was absolutely necessary. They were allowed to roam at will a greater part of the time, and it would not have been strange if thus turned loose in a farming country we had heard some serious complaint of damage done to crops, fences, or trees, but so far, only one claim has been sent in, the damage to trees estimated at \$5.00 by the owner, at 25 cents by a competent viewer.

—During the visit of the Cheyenne and Arapahoe chiefs with agent Miles, one evening was very pleasantly spent in witnessing some of the wonders of electricity as exhibited by Professor Himes for their entertainment. The professor seemed to grade his experiments so that new and more beautiful results were set before them continually; he was often rewarded with tokens of delight and approbation from his dinky auditors, who were really interested in what they saw. Each produced a knife to be magnetized.

—One feature of our apprentice system is to pay the boys a trifle per day as an incentive to best endeavors, and also to instruct them in money value; a point on which the Indians needs education very much. This arrangement did not include the farm boys, so one field of potatoes was set apart to be worked in shares, two long rows to each one and the cultivation left to the boys. The crop has now been stored and measured, and last pay day some 63 boys received sums varying from one to two dollars, their proportion of the returns.

—On the 6th of September Agent Miles accompanied by his daughters, Misses Lena and Joe Miles, arrived at Carlisle bringing forty-one Indian children from the Cheyenne, Arapahoe and the Comanche agencies, to be placed in school. These children average younger, and a greater proportion are girls than in any previous company. These are both encouraging facts. The younger the child, the easier he is taught, and the less danger is there that the change from barbarism to civilization will prove fatal. The willingness of the Indians to spare the girls, who, in the lodges, are the slaves and the toilers, shows that at least they are beginning to be actuated by less selfish motives.

With Agent Miles came Robert Bent as interpreter, and the chiefs Little Raven, Left Hand, and Yellow Bear of the Arapahoe; and Mad Wolf, Bob Tail, Big Horse and Man-on-

the-Cloud, Cheyennes. All are great men among their people. With these tribes there is "no royal road to fortune." He who would achieve greatness must do it by long years of faithful effort, by valor on the war-path, and eloquence and wisdom in the councils. They have no constitution to stand by, but with them all young men are free and equal, and to the most worthy, honors are awarded. And so these seven came as representatives of their people.

These men spent some days in examining the school at Carlisle. With keen jealous eyes they watched the instruction given in the school-room and work-shop, and the food and clothing provided, and have studied the faces and expressions of all the employees, to satisfy themselves that their children would be well and kindly treated. They are pleased. All is good, they say, and they will go back and tell the anxious parents on the plains, how well their children are cared for.

Besides visiting the school, opportunities have been offered them of seeing various manufacturing establishments in and about Carlisle. Paper Mills, Iron Works, Boot and Shoe factory &c. They went from Carlisle to Philadelphia, where they were taken through the mint and public schools, visited the State Fair and the Zoological Gardens, saw the shipping and attended meetings. From the Friends they received much hospitality. Many little presents were given them to take home as proofs of the friendly feeling of the whites. Ex-Mayor Fox, Prost. Steel, and the board of school directors were also especially kind.

They went to Washington, and had a satisfactory talk with the Secretary of the Interior. Being delayed some days there, they were invited to visit the Martinsburg, Va. Agricultural Fair. This gave them a pleasant ride up the B. & O. Railroad. They have returned to their western homes evidently much pleased with all they have seen and heard in the east.

Sept. 10th.—Matches, one of the Cheyenne Florida prisoners, left to day for his home in the Indian Territory, having been absent about five and a half years. In company with him went two others, who return home after a like absence, Koba and John Wicks.

They left the Territory savages, and untaught for safe keeping. They return examples to teach their people civilization.

Sept. 15th.—To day Albert Henderson of the Sac & Fox agency, Neb., died of heart disease. Albert had been at times in the hospital for some months, but nothing serious was apprehended, and his death took place very suddenly and unexpectedly.

Sept. 16.—In compliance with an invitation from the managers of the Berkeley Co. W. Va., Fair Association, a company of thirty boys and twenty girls with Mrs. Pratt and two teachers left in the morning train for Martinsburg, and Agent Miles with his chiefs also left Washington for the same point, on arriving at the Fair they were surprised and delighted to meet their children. Similar opportunities have been extended by the Dauphin Co. Fair Association, Cumberland Co., Horticultural Society and the Odd-fellows Association. To all these associations we return our thanks for the pleasure and instruction these excursions and exhibitions afforded the children. They prove beneficial in many ways, and are valuable object lessons.

## Indian Labor.

Mr. McNeal, of the Cresset, in writing up the sights that he saw at the Agency, after speaking of the Indians lounging about the store, makes this remark: "The Agency has at least one Indian blacksmith, one carpenter, and several that were working in the capacity of hod carriers and tenders at the commissary building now being erected." The above statement, while not in itself untrue, is decidedly equivocal and calculated to convey the idea that these are about all the Indians we have who will work, which is a long way from the truth. Had the Cresset man made inquiry he would have found that all the brick, about 190,000, that have gone into the commissary were made by Indians, that all the lime used in that structure was burned by

Indians, and that all the hauling of lumber, hardware, sand, brick and lime for the whole work was done by Indians. A large amount of hay has been put up for Government use by Indians, and all who can get work are chopping on a Government contract for cord wood. Quite a number are regularly employed by the Agent, and these especially are steady efficient and reliable workmen. The truth is that a large number of Indians apply for work to every one who can be accommodated. And again, had our friend been here on the morning of the 9th inst. and had he seen the consolidated trains of seventy-six four horse teams come in, with the heaviest load and on the best time ever made by whites or Indians, and had he seen this vast bulk of freight all unloaded and snugly stored away all inside of six hours, we think he would take a different view of the case.

While we do not pretend to say that all the Indians of this agency have risen above their native dirt, laziness and superstition, yet we cannot help observing the tendency of most white people to stand on their heads when the Indian is to be considered. Most persons who have visited and who have written it up, have dwelt with great force and effort on what they term the natural depravity of the race, while they have studiously avoided saying anything about the progress the Indian is making. Such a course toward a people who are making a commendable effort to elevate their condition is, to use the mildest expression, very uncharitable and calculated to do the Indian serious injury. Cheyenne Transporter.

The Cheyenne Transporter, published semi-monthly in the interests of Indian civilization and progress, at the Cheyenne and Arapahoe agency Indian Territory, has been enlarged to a 11 by 15 eight-page, thirty-two column paper. For Indian news right from the field, where the battle is hottest, we know no better exponent of the situation. Those who want to hear about the Indians will not be sorry if they invest a dollar in a years subscription.

The article on "Indian Labor" above is a very modest claim for what is being accomplished. Between 1867 and 1875, as an army officer serving in the Ind. Ter. and Texas, we helped to chase and fight these Indians, and can therefore the more fully appreciate their advancement.

Mr. Transporter, we should like to see a full account of the beginning and progress of the Cheyenne and Arapahoe transportation work, with dates, terms and integrity of it, and don't forget to mention what Agent Miles stated in one of his Philadelphia speeches about the honest delivery of the millions of pounds of freight hauled by his Indians in all the years. We know from the stacks of Boards of survey proceedings we used to write up out there, fixing losses and damages, that an honest delivery of freights by contractors trains were the exception. If Agent Miles experience is so favorable, would it not be a wise plan for the Government to give all its transportation of supplies on the plains to Indian freighters?

## The Teeth of Indians.

PHILADELPHIA, Pa., Sept. 11th 1880.

CAPT. R. H. PRATT,

DEAR SIR:—I called at the Bingham this morning and examined the teeth of all the chiefs and their children.

The age of each is as follows: Yellow Bear 10 and daughter Annie 14; Big Horse 39 and son Hubble 14; Little Raven 69 and daughter Annie 15; Left Hand 42 and son Grant 16; Bob Tail 15 and son Joseph 13; Man-on-the-Cloud 33; Mad Wolf 50 and Dan Tucker 19. I also examined Mr. Bent the interpreter's teeth. I found them all very clean. Not one had ever lost a tooth, never had the tooth ache, and never cleaned their teeth. Little Raven who is 69, said to me through the interpreter, the pale faces clean their teeth too much.

If I had an opportunity of examining five thousand people's teeth to day, I would not find as many perfect sets of teeth as I saw in fourteen Indian's mouths this morning.

Yours very respectfully,

WARREN R. WILLARD, Dentist.

## Interesting Indian Meeting.

A Talk by Chiefs and those who have Labored Among Them.

Notwithstanding the inclemency of the weather, and the short notice given, the Chapel of Second Presbyterian Church was well filled on Tuesday evening to hear what Agent John D. Miles, and the Cheyenne and Arapahoe chiefs under his charge, who visited the Training School last week, had to say about Indian work as practiced here and on the plains.

The meeting opened with prayer by Rev. Dr. Norcross, followed by an appropriate anthem by the choir. Dr. Norcross then addressed a few remarks to the chiefs, when Capt. Pratt introduced Agent Miles, who, in turn introduced the chiefs.

### YELLOW BEAR

was the first introduced; he is one of the oldest Arapahoe chiefs at the agency. His remarks were interpreted by Robert Bent, the interpreter accompanying the party. He said he was glad to see all present, and that when his children were wanted to go to school, his tribe gave theirs at once, his own daughter among the number, and he had come to see her. He intends to lay aside his Indian habits and live as white men do. He knows the whites have power to learn, and wants the children to have the same transmitted to them.

He closed his remarks by saying he had given children to the whites to educate as soon as they asked for them and will do so again.

Dan, an Indian boy, made his first attempt at interpreting on the above remarks but could not master enough English and asked to be excused, when Bent was called on. Agent Miles said Dan had improved wonderfully since he came here.

### BIG HORSE,

a Cheyenne chief, said the working of the school at the agency had induced him to visit this one. All the way he noticed how white people lived, and that to have their children learn the art of housekeeping was a primary thought in sending them here and to the agency schools. He approved of everything he saw at the school, and was pleased that the children went to church and have friends as he finds, everywhere, and hopes everyone will be kind to the children. He concluded by saying the party were having a good time, and had had an excursion on the railroad, referring to a trip to Pine Grove Park.

### LITTLE RAVEN.

Capt. Pratt introduced Little Raven, the oldest Arapahoe chief in Agent Miles' district. Thirteen years ago, Capt. Pratt met this Indian at a peace council, on the Little Washita river. Little Raven was then and is now, a firm friend of the whites, against whom, it is his boast, he never raised his hand. He said that when they received word at the agency that the Training School was to be started, he at once sent word that his tribe would give its share of children, knowing it would be a good thing. He had come here to see these children and found them doing well, and when more are wanted they can come, as he wants them to learn everything. The children want to be among white people to learn their ways, and he sees that those now at school are learning the arts of civilization very fast, and he can go home and sleep sound, knowing all's well.

### BOB TAIL,

a Cheyenne, said he was very glad to meet all the good people present. He was a long way from home; and had been through the school and found everything there that his children needed, and all very nice.—Everybody had been very kind to him and his friends so far. The Indians have two very good friends here—Captain Pratt and Agent Miles, who are teaching them the good road; Washington is also very good. He wants the children to learn that they may do good for their people.

### LEFT HAND

the principal Arapahoe chief present, (father of Grant, a pupil at the school) was glad to meet so many people in the Great Spirit's house. The children are a long way behind the whites but hopes the Great Spirit will bless them and aid them in gaining knowledge. Capt. Pratt is doing much for them, and we love him for it; the children will learn now. Agent Miles is also a good friend.

### MAD WOLF

a young Cheyenne war chief, was also glad to meet so many people. Roman Nose had come to the agency and told how good the school was, and for that reason he came to see the school, which he found good, and asked the people present to aid their children to do good. He found everything at the school good—plenty to eat, good bed; and good clothes.

### MAN ON THE CLOUD,

the youngest Cheyenne chief along, is a young man not over 25 years of age, with a shrewd, intelligent, progressive countenance. He did not have a great deal to say having "just come along to see how the party got through the trip." He approved the school, having found everything very nice.

### AGENT JOHN D. MILES

was introduced and made some remarks, the gist of which is as follows: "I am glad the people of Carlisle take an interest in this work. These Indians, since they came here, have watched all the actions of the whites, that have come under their notice, and expressed their delight that their children have been placed in a country where such good influences surround them. With them, I can say, that I am gratified at the sentiment of harmony with the work of India evangelization and civilization evinced by the people of this place, and know God will bless the work. At the agencies much of the dross of civilization congregates, and has a bad effect on the Indian. When I first took charge of these Cheyenne and Arapahoes, numbering 4200 people, whose reservations extend 100 miles along the southern Kansas border, I made a visit to their camps and found large numbers of whisky traders at work, whose traffic had made terrible times among the Indians. I at once went to camp Supply and laid the facts before the commandant, who sent a company of cavalry under Capt. Pratt, in the height of a terrible storm, to break up the business. Capt. Pratt broke up every ranch and took 27 prisoners along with him to Supply. During the next few months these Indians met in council, as tribes, and resolved to allow no whiskey or other liquor thenceforth on the reservation. They so well kept their resolutions that drunkenness was at once abated, and during the last five years I have not had a single case of drunkenness to report to Washington. When the terrible war of 1874—an outbreak of the Cheyenne, Arapahoes, Kiowas and Comanches—broke out, Capt. Pratt went into and through it, and when the insurrection had been quelled he was sent to Florida with a number of prisoners, deemed the worst characters in the revolted tribes. Fifteen of these have been returned to the agency, and such has been the effect of the training at Hampton and Carlisle that no better or more willing laborers are found anywhere, and I consider them my strongest helpers, and to bring these facts before the people was one of the objects of our coming. It is out of the question for Indians to live much longer as tribes, and realizing this, they are anxious to make progress in the arts of civilization while there is time; and our duty is to lend them assistance. I am exceedingly well pleased with the surroundings here and satisfied with the work being done. I would not separate christianity and civilization, for they must walk hand in hand."

Major Miles is the oldest agent, as an agent, in the service, having served through four administrations. Nine years ago there was not an Indian child in school; now there are three hundred at school at his agency and seventy others from that agency at school here. He has stuck to his post when the rifle shot killing his employes was heard, and has issued beef when twenty rifles were leveled at him in distrust growing out of the back rations question. He has, however, done so much for the people under his care that they love him as a brother. He is a pleasant talker and is a son of a lady who was born in our matchless Cumberland Valley.

Among the audience were Dr. Robertson, for the past thirty years a missionary among the Creek Indians, and his daughter, who has aided

him in his work and who has lived among Indians all her life. She and her father have had abundant opportunity to watch the progress of the five tribes—Creek, Cherokee, Choctaw, Chickasaw and Seminole—in their rapid progress from the lowest savagery to high civilization, living by industrial pursuits under a territorial form of government of their own creation. Dr. Robertson's health forbidding it, his daughter made a few remarks, giving some interesting exhibits of the Indian under civilization, and utterly disproving the assertion that the Indian cannot be made self-supporting and self-governing.

After the meeting the chiefs shook hands with the audience and went into the auditorium, where Miss Smead delighted them with a selection on the large organ.

The audience was pleased throughout, and, we doubt not, strengthened in their interest in the Training School.—Carlisle Mirror.

President Hayes in his speech at Canton Ohio, Sept., 1st, said of Indian education:

### THE UNTUTORED RED MAN.

In the territories of the United States it is estimated that there are over two hundred thousand Indians, almost all of whom are uncivilized. They have heretofore been hunters and warriors. But now no one who observes the rapid progress of railroads and settlements in the west can fail to see that the game and fish on which the Indians have hitherto subsisted are about to disappear. The solution of the Indian question will speedily be either the extinction of the Indians or their absorption into American citizenship by means of the civilizing influences of education. With the disappearance of game there can no longer remain Indian hunters or warriors. The days of Indian wars are drawing to a close. There will soon be no room for question as to the department to which the Indian will belong. In a few years all must agree that he should belong, like every other citizen, only to himself. The time is not far distant when he should be chiefly cared for by the civilizing department of the government, the Bureau of Education.

### The Indians Raising Stock.

The Indians are fast coming to see the importance of stock raising as an industry, and many of them have already laid the foundation for good herds. Certainly this country is better adapted to stock raising than to anything else, and the Indian is in his natural element more nearly when taking care of stock than in any other civilized pursuit. With a country and a people peculiarly adapted to the business, we see many good reasons for thinking that this will one day be an important stock district, and the Indian, civilized by the labor necessary in the care of his stock, will no longer be the nation's ward, but an independent, self-supporting citizen. As remarked above, a number of herds have been commenced, and, considering the newness of the business, the defectiveness of the corals and the Indians natural tendency to go and come when he pleases, less trouble has been experienced than was expected, and the general result has been far more satisfactory. The fear has been that they would get tired of their cattle and butcher them, but this has not been done to any great extent, nor is this result now anticipated. Something was said to one of the Arapahoes about killing one of his cows, but he would not listen to anything of the kind. He went on to show many cattle would result from one cow in ten years. It was interesting to notice that his calculation was made with all the contingencies taken into account, and that he had the matter worked down about as fine as any white breeder could do it. Now, when the Red Man looks forward in this way, it is fair to presume that he will succeed and become wealthy. About 3,000 head of cattle are now owned by the Indians on this reservation. The names of some of the most enterprising stock men are given below: Powder Face, Little Raven, Yellow Bear, Left Hand, Heap-of-Bear, Bear Shield, Ja-ah and Jesse.—Cheyenne Transporter.



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., NOVEMBER, 1880.

NO. 7.

On the 6th day of Oct. the Carlisle Indian Training School completed the first year of its history. At a little impromptu gathering of the school and its teachers and helpers, on the evening of that day, the children were asked to vote for, or against, continuing the school work. Every hand went up in favor of continuing it, and some of the boys even stood up and held up both hands. Speeches were in order. Everybody was happy and many reminiscences were brought out, and much incentive to continued effort. Now the least pleasing were the following lines by Miss —, read by herself. The protracted round of applause which followed, showed that her contribution was fully endorsed, and we are glad to place it here as a part of our permanent record.—Ed.

## ANNIVERSARY DAY, 1880.

One year ago!  
I cannot believe it,  
And yet I know  
It must be so,  
I must receive it;  
It cannot be doubted,  
For I have full proof  
That on the 6th of October,  
The long journey over,  
Came to this friendly roof,

One year ago!  
Are we the same boys  
Who, with trinkets and toys,  
Moccasins, blankets and paint,  
And a costume most quaint,  
On the 6th of October,  
The long journey over,  
Came to this friendly roof,

One year ago!  
Can we be the girls,  
With our "bangs," and our curls,  
Our dresses so neat,  
And our faces so sweet,  
Who, tired and weary,  
With thoughts sad and dreary,  
On the 6th of October,  
The long journey over,  
Came to this friendly roof,

One year ago!  
Yes, we are the very same  
Who to these good Barracks came.  
Where kindly friends a welcome gave us,  
Did all they could to teach, and save us  
From idle habits, and bad ways,  
And carry us safely through the maze  
Of reading, writing, and of talking,  
And even have improved our walking;  
This we learn at dress-parade,  
Where, like soldiers, we are made  
To face, and march, and counter-march,  
While the Band under the arch  
Of the stand  
For the Band,  
With their bugles and coronets, cymbals and drum,  
Play old "A. B. C."—then with double-quick run

To our quarters we go,  
And you hardly would know  
We're the very same boys,  
Who, on the 6th of October,  
The long journey over,  
Came to this friendly roof,

One year ago!  
A year from now, and what shall we be?  
We invite our friends to come and see;  
You'll then be surprised to observe the way  
We'll speak and spout, Anniversary day:  
And of our improvement you'll have good proof,  
But we shall always remember  
The 6th of October,  
When, the long journey over,  
We came to this friendly roof.

October 6th, 1880.

## FIRST ANNUAL REPORT OF THE INDIAN TRAINING SCHOOL,

Carlisle Barracks,

CARLISLE, PA., Oct. 5th 1880.

HON. R. E. TROWBRIDGE,

Commissioner of Indian Affairs.

SIR:—I have the honor to transmit the annual report of this school, required by your letter of July, 18th 1880.

In order that the whole number of students, increase and decrease, may be understood, I furnish a tabulated statement.

Under your order of Sept. 6th, '79 I proceeded to Dakota and brought from the Rosebud and Pine Ridge Agencies 60 boys, and 24 girls. This detachment reached Carlisle, Oct. 5th, 1879. I then went to the Indian Territory and brought from the Cheyenne, Kiowa, Pawnee, and other tribes, 38 boys, and 14 girls, and returned to Carlisle on the 27th of October.

On both of these visits I was accompanied by Miss S. A. Mather of St. Augustine, Fla., from whom I received valuable assistance in the care and management of the youth.

With the consent of General Armstrong, I had brought from the Hampton Institute eleven of the young men, who were formerly prisoners under my care, in Florida, and had, at that time, been under the care of the Hampton Institute eighteen months. These formed a nucleus for the school, and rendered most valuable assistance in the care and management of the large number of new children, most of whom came directly from the camps.

The school opened on the 1st of Nov., 1879, with 147 students. On the 6th of Nov., we received six Sisseton Sioux, and two Menomonees. On the 28th of Feb., 1880, eight Iowa, Sac & Fox children reached us, under the care of Agt. Kent. On the 9th of March a Lipan boy and girl were sent to us by order of the War Department. They had been captured three years previous by the 4th Cavalry in Old Mexico. On the 20th of Feb. eleven Ponca and Nez Perces children were received from Inspector Pollock, and on the 1st of April ten Kiowa, Comanche and Wichita children were added to those previously received from that agency. July 31st Rev. Sheldon Jackson brought to us one Apache and ten Pueblo children from New Mexico. September 6th, Agt. Jno. D. Miles brought to us forty-one Cheyenne, Comanche and Arapahoe children from his own and the Kiowa agencies. This aggregated us two hundred and thirty-nine children in all.

Our losses have been twenty-eight boys, and nine girls returned to the agencies. Nine of these were of the former Florida prisoners, who, being sufficiently advanced to render good service at their agencies as workers, and examples to their people, and being rather old, and some of them heads of families, it was considered best to return them to their tribes, and fill up with children, great numbers of whom were anxious to come.

Of the remaining nineteen boys and nine girls returned, Spotted Tail, because of dissatisfaction on account of the non-employment of his son-in-law, carried away nine of his own children and relations; four of the others were allowed to go home with the chiefs for special reasons, and the remaining fifteen were returned because of imperfect physical and mental condition.

We have lost by death six boys, and have heard of the death of four of those returned to their agencies.

These changes leave us at the date of this report, October 5th, with 196 pupils, 139 of whom are boys, and 57 girls.

About one half of these have received instruction at the agency schools; the remainder came to us directly from the camps. Two-thirds are the children of chiefs and head men. About ten per cent are mixed blood.

The school work is organized into six graded departments, with additional side recitations.

In the educational department the instruction is objective, although object-teaching is subordinate to the study of language. This is the first point, the mastery of the English language. We begin this study and that of reading by the objective word method. The object or thought is presented first; the language given to express the idea. We use script characters first, reading and writing being taught at the same time by the use of the blackboard. Drill in elementary sounds aids in forming correct pronunciation. Spelling is taught only in this way, and by writing. Numbers are taught objectively, as far as the knowledge of language will permit following Grube's method. Geography is taught by oral lessons and by drawing.

For beginners we use no text books. "Keep's first lessons for the deaf and dumb" has been serviceable and suggestive for teachers' use. To a limited extent we have followed this method. We use Webb's Model First Reader, and Appletons Second, "Keep's Stories with Questions," and in arithmetic, "Franklin's Primary." "Picture Teaching" by Janet Byrne, is especially adapted to Indian work, but is expensive.

We find pictures and objects of great service, furnishing material for sentence building and conversations.

The progress in our school-room work is most gratifying. It is not too much to say that these Indian children have advanced as well as other children could have done in the same period. They have been especially forward in arithmetic and in writing, and their correspondence with their parents and friends is becoming a source of great interest and satisfaction.

Industrially, it has been our object to give direction and encouragement to each student of sufficient age, in some particular branch. To accomplish this, various branches of the mechanical arts have been established, under competent and practical workmen, and a skilled farmer placed in charge of the agricultural department.

The boys desiring to learn trades have generally been allowed to choose. Once placed at a trade, they are not changed, except for extraordinary reasons. A number of the boys who have passed the age of maturity, and have expressed a desire to become professional mechanics are kept continually at work, and are given the benefits of a night school; but the general system has been to work at the trades a day and a half or two days each week, and attend school the other days.

Under this system, we have a blacksmith and wagon-maker with ten apprentices, a carpenter with seven apprentices, a harness-maker with thirteen apprentices, a tinner with four apprentices, a shoe-maker with eight apprentices, and a tailor with three apprentices; there are three boys in the printing office, under competent instruction, and two baking bread.

The mechanical branches, except those of the shoe-maker and carpenter, were established last April.

All boys not under instruction at trades, have been required to work, periodically under the direction of the farmer.

The progress, willingness to work, and desire to learn on the part of the boys in their several occupations, have been very satisfactory. Being guided and watched by competent mechanics, the quality of the work turned out challenges comparison.

The carpenters have been kept busy in repairing, remodeling &c., and in constructing the chapel and addition to the mess room. The blacksmith and wagon-maker, in addition to fitting up the shops and getting ready for work, has made a number of plows, harrows and other agricultural implements, and has done all our repairing, horse and mule shoeing, and has constructed one carriage and two spring wagons suitable for agency use.

In the harness-shop, the boys have developed a special capacity. We have manufactured 55

[Continued on fourth page.]

### AGENCY SIGHTS.

We have recently visited several Indian Agencies to get additional pupils for this school. At the Menomonee Agency, under the charge of Agt. Ebenezer Stephens we saw a field of about one hundred acres, which had been cleared of underbrush and crossed a good fence placed around it, and was nearly all broken up. Four plows were running at the time we saw it, each held by an Indian. There were three Indians piling and burning brush. This work had been done in the short space of a few months by Indians. Without any special direction from any white person, they handled the cattle, the horses, and the plows skillfully. The men engaged in piling brush were energetic and industrious in their movements and, so far as we could see, the work in quantity and quality was creditable to any men. We visited the saw mill, found six Indian men engaged in sawing and piling lumber and managing logs. Every Indian seemed to know what he was about. Thousands of feet of lumber were stacked up outside the mill in nice order. Hundreds of logs lay in the race. The mill was run with the greatest vigor while we were there and it was evident the work was done systematically and correctly and up to the capacity of the mill power. The Indian man in charge, at our request, showed us his record of lumber sawed and lumber delivered, debits and credits of the mill to different Indians. The whole was kept neatly and apparently correctly. We went into the grist mill adjoining and found an Indian in charge of that, and in a knowledge of what he was engaged in he seemed to have no lack. The bags of grain and of flour belonging to different Indians, standing here and there about the mill, showed that the milling system among the Menomonees was carried on about the same as among white millers. We found about seventy Indian boys and girls in the agency school. They were full of life and enthusiasm. They sang with vigor, they recited their lessons with fully as much intelligence as could be expected, and, promised to accomplish as much in the future, as the result of their education and training as any other children. The greatest criticism we could make upon the school would be that they had not half as much room as good health and successful effort demanded, and that the clothing was miserably poor; which criticism does not in any degree, and is not intended in any degree, to reflect upon the children or their teachers. The greatest enemies we heard of, to the advancement of the Indians at this agency, were bad white men and whiskey.

At the La Pointe Agency, Bayfield, on the shore of Lake Superior in Wisconsin, the finest looking house in the town was pointed out to us by the agent, Dr. Mahan, as the work entirely of a full blood Indian. As there were a hundred houses in the town, many of them very fair in any community, we take it that this solitary instance is something of an argument in favor of Indian progress, capacity and civilization.

We found that Indians were engaged in all of the pursuits of other citizens, perhaps not averaging quite as well in point of capacity as the whites, but not very far short of it. We visited the Odanah Mission and met the missionary, Mr. Baird, and his wife, who have been there for eight years past, under the auspices of the

Presbyterian Board of Foreign Missions. We saw much that was hopeful and encouraging to those who work for the Indians, in the intelligence of the Indians immediately around the mission. The school is not as flourishing as formerly, but there were about twenty pupils, bright and capable. The work may go slowly but it is going surely forward.

We then visited the Sisseton Agency, in Dakota, under the charge of Agent Crissey. Here was the greatest progress. We know what the Sioux Indians are in their native condition, and the Indians now on the Sisseton Reserve, were, seventeen years ago, almost wholly in their native condition. True, at that time, those venerable missionaries Drs. Riggs and Williamson and others, had been at work among them for more than twenty years. But they then loved their old hunting life, and that their hearts were full of murder and savagery the great Minnesota massacre of 1863 clearly shows. We found them, at the date of our visit, scattered over a district of country sixty miles in length by forty in width, living upon lands individually selected by them for agricultural purposes, and every family sheltered by a house of some sort, instead of tepees as before. All of them with more or less land under cultivation, the whole reservation divided into districts, each district under the charge of a head farmer, who was an Indian, and who was required to make periodical reports to the agent on order, industry, health, mortality, and to report the amount of crops as actually measured, and in general, the needs of those within his district. One report came in while we were with the agent. A fine bright Indian who spoke English fluently and was, by his face, a man of merit. He reported the product of the eleven farms in his district, for the year, to be something over 2900 bushels of wheat, and nearly 900 bushels of oats, besides garden truck.

We met many Indians on this reservation who were sharp, keen, intelligent men. Recently a rail-road came that way and wanted to cross their reserve. Appreciating its value they cheerfully sold sufficient land for the purpose. We found district school houses, and churches presided over by native ministers. Many of the Indians were living in good comfortable two-story houses. As we rode around over the reservation we found them busy plowing and going to and fro in their wagons about their own business affairs. More educational advantages for their young and the greater degree of intelligence which would be reached by this means, in a very few years, would fully prepare this people for the rights and privileges of citizenship.

There are things that partly attracted our attention at the several agencies.

"IF YOU WANT TO CIVILIZE THE INDIANS YOU MUST KEEP FROM THEM SCHOOLS AND CHURCHES."

If you want to civilize the Indians you must keep from them intelligence and morality.

If you want to civilize the Indians you must keep from them civilization itself.

The first remark above was made by a somewhat celebrated scientist at a great meeting of scientific people in Boston, last summer. The two last we simply intended to give emphasis to the first. We think the biggest argument that we can make against this scientific conclusion is to say nothing about it.

We quote the following paragraphs from the annual message of Chief D. W. Bushyhead of the Cherokee Nation, only regretting that our limited space does not allow us to give entire a

document so able and comprehensive.

These brief extracts will show how fully awake the Cherokee Chief is to the importance of practical education.

### EDUCATION.

"Prominent among, and perhaps foremost in the elements for the preservation and advancement of nations as well as individuals, is that of education. The more intelligent a people, the more wisely and carefully they govern themselves, and the more faithfully will the Representatives to whom they necessarily delegate a portion of their duties, watch over their interests. It is intelligent public opinion that guides the law-maker, and it is fear of just criticism that holds the statesman in check."

The Cherokees have an ample school fund, and the utmost care should be exercised in the application of that fund, in order that the people who entrust you with its management may derive its fullest value.

I suggest and recommend the establishment of a manual labor department in connection with the Male Seminary. I am satisfied such a department, suitably conducted, would be of great benefit to our young men in giving them a practical knowledge of farming, without interfering with their mental culture. The soil is the best friend of our people. It is called "Mother Earth," and how to utilize the blessing should be an especial object of the training and education of our youth—situated as we are, as a nation.

### THE JAIL.

If the condition of the finances, in your opinion, permit an expenditure for that purpose, I respectfully suggest that an appropriation be made for the establishing of work-shops in connection with the jail, by means of which, with proper management, the prisoners will be taught some useful trade, and the institution at the same time be made in a larger degree self-supporting. It is plain that the intention of the law, both as regards the punishment and reformation of the convict requires him to be profitably employed while confined. If so employed the expenses of his board and clothing to the Nation, will necessarily be reduced to a minimum, or to nothing. But a suitable expenditure of money for material, etc., with prudent regulations in regard to the use of the same, will first be necessary, should the plan be adopted of teaching the convicts useful trades."

Report from one of the Florida boys returned to his agency.

"Oletoint is everything I could ask, and is quite useful to me. I have him keep the time of Indian employes, and remain at the office when not on this duty, except to recite his lessons in school."

P. B. Hunt, Agent."

When we visited the Sisseton Agency in October, after children for Carlisle, the Indians were called together to determine about sending them. Chief Renville, whose son John, a very bright and lovable boy, died here in August, made the following speech to his people.

"The whites are all around. We are farmers. It is better for us and it pleases the whites, and it is best for our children to be taught. We all know that this is a good and kind man, he does all he can for the children, feeds them well, is kind to them. I asked for leave to send more children. I got permission, but at that time I had happen to me what grieved me very much, and I know that you all felt for me, but we all know that death is everywhere. They are as apt to die here as at Carlisle. A man can't expect to be happy every day of his life. He is happy one day and sad the next. We are like the whites, or can be, if we try. We are men the same as they. We can learn what they can if we try. I know and Smiley knows, how the children are treated. I know you are afraid to send your children for fear they may die, and you never see them. I hope you will try and drive away that fear and send your children to that good school where they will learn something that will be a benefit to them and their people."



# EADLE KEATTAH TOH.

## Big Morning Star.

CARLISLE BARRACKS, PA., NOVEMBER 1880.

MASON D. PRATT ..... Publisher  
Subscription price—Fifty cents a year.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.

### HOME ITEMS.

—Presidents Dreher of Roanoke, and Gerhart of Franklin and Marshall Colleges, favored us with brief visits in October.

—The boys engage in many a mimic battle since the snow came, and the shouts of victors and vanquished alike ring out merrily across the parade ground.

—We were encouraged by the approval of Professor Baird, President of the Fish Commission, and Secretary of the Smithsonian Institution, who was here recently.

—The continued improvement of the band gives evidence of faithful, persevering practice. We are always glad when pleasant days bring them out on the parade ground.

—The EADLE KEATTAH TOH has again to acknowledge the kindness of the Smith Paper Co. of Lee, Mass., in donating a supply of paper that will serve for several editions.

—Dr. Hepburn, our school physician, is giving the students a series of lectures, in which in very plain, simple language, he instructs them concerning the care and preservation of their health.

—The need is much felt of a place of recreation for the boys out of school hours; there is a probability that the gymnasium will be put in much better shape, warmed, and in other ways made attractive.

—Rev. Mr. Cleveland, missionary at the Rosebud Agency and Philip Deloria, an educated Sioux and candidate for holy orders in the Episcopal Church, accompanied Bishop Hare on his visit to this school. Mr. Cleveland delighted our Sioux children by addressing them in their own language.

—Mr. Eby, the post trader from Crow Creek Agency, recently visited the school. He reports the Indians of that agency as doing well. They have now on their reserve 153 families living in houses that have doors, windows, and cooking stoves. Many of the Indians are earning money by cutting wood.

—On the 6th of November we welcomed fifteen new students; four boys and three girls from the Menomonees at Green Bay Agency, and four boys and four girls from the Sisseton Sioux Agency; an exceptionally bright and promising delegation. An Apache boy captured by the 4th Cavalry, in Arizona six years ago, has also been admitted to the school, thus making our total number 212.

—"In time of peace prepare for war," so during the bright autumn days our boys, under the direction of their instructors, were preparing for the coming winter. The farm details gathered and stored the vegetable crop. The blacksmith repaired stoves and grates. The carpenter put down new floors, and tightened doors and windows, and the painter transformed the various buildings from their dingy yellow to a fresh grey tint.

—We call attention to the advertisement which accompanies this issue of our paper, and which contains a price-list of the many excellent photographs of students here, of Indian chiefs who have visited the school, and views of the garrison, all taken by Mr. Choate of Carlisle.

Among these pictures are photographs of Onray, Spotted Tail, Son-of-the-Star, and many other well known chiefs, taken in their picturesque native costumes.

—Recently at the Cheyenne Agency, Walter Matches, one of the Florida boys, was married to Emma, formerly a scholar at the boarding school. The teachers of the school, where the wedding took place, prepared an entertainment to which all the Florida boys were invited, and the occasion is described as having been a very pleasant one. The newly married couple are to live at the school, where they are both employed, and we wish for them a life of great happiness to themselves and usefulness to their people.

—Last winter the boys suffered greatly from the varying temperature of their quarters. Recently a steam heating apparatus has been put in by J. A. Marshbanks & Son, of Harrisburg, Pa., and we look forward to a greatly improved condition of health and comfort during the winter.

—Through an unfortunate combination of circumstances it was impossible for us to get our paper out last month. For this unavoidable sin of omission we beg the kind indulgence of our readers, and promise to spare no efforts in the future to make our "Morning Star" shine with a brighter radiance.

—On Thanksgiving day Capt. Pratt reminded the students of the ceremonies the Indians observe on returning from successful expeditions, and told them why we keep an annual Thanksgiving day. Among the other good things of the Thanksgiving dinner the children had sweet and Irish potatoes and crisp, white celery of their own raising. Most of all though they enjoyed the mince pie.

—Gen. Armstrong, of Hampton, was with us not long since. After spending the day in visiting the school, shops, and other buildings, he attended a little entertainment of singing and recitation given in the evening, by the students, in the chapel. He gave the children an excellent little talk, containing advice and suggestions which his wide educational experience enables him to present in a manner at once attractive and forcible.

—The wagon maker and apprentices are nearly closing up the work on a lot of six wagons made for the Indian Department. These wagons were the first made, and in the commencement the work went slowly, as a great deal of showing and care was necessary. Now the parts of labor are divided. Dan Tucker, an Arapahoe boy, with an assistant is competent for all the iron work, a Comanche and Sioux fit up the wheels and run the drill, a Cheyenne and Sioux do the painting, a Kiowa does the trimming, and others do such odd portions as they are capable of.

—The tailor shop is proving that we can get good work in this direction from our boys, and in matter of speed, experienced men say that they are up to the ordinary white apprentice. Several are able to use sewing machines. Their work for the past month is as follows, viz: 27 pairs of Pantaloon, 10 Uniform Coats, and five Vests. This represents the continuous work of two boys, as there are six in the detail who work two at a time. In all other departments of our mechanical work we have reason to feel satisfied with progress made.

### Indian Training School.

Of late, the newspapers of the country have indulged in a good deal of talk about Indian parents and their willingness to have their children educated. Some have falsely stated that they are opposed to having their children sent away from the Agencies to school, and that the forcible taking of these is the prime cause of frontier troubles. About one year ago a call was made upon this Agency for children for the training school at Carlisle, Pa. Fifteen was the number allotted, but so great was the pressure by the Indians that permission was obtained to send twenty-five; and twenty-five others will start in a few days for that school, making fifty from this Agency. The calls made on other Agencies have met with a like response, the more influential men being most anxious to have their children go. If it were true that these children were taken by force, the Indian whose child is thousands of miles from him and in the hands of the white man would be the last to risk the consequences of war. The fact that these boys and girls are, for the most part, the children of the head men of the various tribes, is one of the many good reasons we have for believing Indian civilization practicable.

Those who have returned to the Agency from schools in the States are industrious and efficient workers, doing whatever they can to earn money and help them on the road to independence. They are also of great service to the Department and their people in that they urge others of their tribe to take the white man's road and thereby learn to take care of themselves. While there is yet much to be done, yet the progress in the past has been more satisfactory than was anticipated, and when we reflect that numbers of our own race need civilizing, we have little reason to apologize for the Indian.—Cheyenne Transporter.

In looking over the INDIAN JOURNAL, published at Muskogee Ind. Ter., we find many items of interest; among others the fact that the secretary of the Fair Association was a Cherokee, Mr. Joshua Ross.

The work of our boys received honorable mention there.

"The Indian boys of Carlisle, Pa., training school, have sent samples of their work—hardware, tinware, clothing, shoes, &c. The boys are all children of your bretheren of the plains, and we trust for the credit of your higher civilization you will keep abreast of them in the scale of mechanical ingenuity and development."

"The following is the report of the committee appointed to examine the articles exhibited by the Indian Training school at Carlisle Barracks, Pa.:

"We, your committee to whom was assigned the duty of examining the articles on exhibition from the Indian Training School at Carlisle Barracks, Pa., beg leave to report that we have carefully examined the work and find that the harness made by apprentices representing the Sioux, Cheyenne, Comanche and Kiowa tribes, is in all respects good work and can compare favorably with work of a like kind manufactured at other factories. The tinware we find equal to the best. The samples of shoe-making and tailoring are first class, and we find that the work generally is highly commendable, and we sincerely hope that the International Fair Association will not only grant a premium on the articles, but that the institution deserves honorable mention in the records of your Fair."

D. N. McINTOSH,  
Jno. F. LYONS,  
Committee.

There are also several notices of the Tullahoma Manual Labor School and its products. The school has been re-organized, and was formally opened Oct. 6th, by Rev. W. S. Robertson and his most excellent lady.

Mr. Robertson has been engaged in Indian educational work for more than thirty years, and has been most successful as a teacher.

At the late Fair in Ind. Ter., his school had on exhibition forty-two varieties of apples, sweet potatoes, yams, citrons, quinces, sorghum molasses &c., and Mrs. R. exhibited a very beautiful bunch of wild grasses, which she had gathered on the prairie.

Mr. Robertson lately visited our school at Carlisle, and expressed himself very much pleased with the thorough work done in the school-rooms, as well as with that in the shops. His visit was a pleasure and encouragement to us all.

When Bishop Hare of the Niobrara missionary Diocese was here, he favored us with a talk to the children in the Chapel. He said;

"I am so happy to see so many of you here in this beautiful place.

Out in the Indian country we do not have many bees. Perhaps you have seen them here buzzing about the flowers, or flying through the air. A bee hive is like the Indian camps. The bee starts out from his home to gather honey from the flowers, and at night he comes back and stores it up for the good of his family. So you boys and girls have come here, away from the hive, and are storing up honey for the people at the agencies, and as the bee goes home, you will go, I hope, carrying honey, taking a great deal of wisdom in your heads, a great deal of kindness in your hearts, and after a time what a change you will make there. You will have your farms, your shops, your nice homes out there in the Indian country. If you want to do your people good you must be good yourself and you must begin here and to be good you must obey your teachers. I am glad the Indians honor their chiefs. I like them for that, now Capt. Pratt and your teachers are your chiefs, and so you should listen to them as the people in the Indian country do to their chiefs.

Be happy here, laugh and smile a great deal. Don't be homesick, remember you will be going back before very long, when you have learned a great deal. Then your parents will be proud of you.

How much good the boys and girls gathered here can do when they go back to the Indian country."

sets of double wagon-harness, and 3 single sets of carriage harness.

In the tin-shop, we have manufactured 177 doz. of tin-ware, consisting of buckets, coffee-pots, tea-pots, pans, foot-baths, oil-cans and cups; and in addition, have repaired our roofs, spouting &c. to the extent of about a months work for the instructor and apprentices.

In the shoe-maker's shop, we have been unable, so far, to do much outside of repairing. We have half-soled and otherwise repaired about 800 pairs of shoes.

The tailoring department was only established the 15th of August. Already, our boys are able to do all the sewing on a pair of trousers, very satisfactorily.

Two of the boys in the printing office are able to set type and assist in getting off our school paper, printing lessons, &c. and one of them is so far advanced as to edit and print a very small monthly paper, which he calls the "School News," and which has won many friends for the school.

Our bakers make good, wholesome bread, in quantities sufficient to supply the school.

The products of the farm are given in the general statistics.

In all these several branches of labor we have found capacity and industry sufficient to warrant the assertion, that the Indian, having equal chances, may take his place and meet successfully the issues of competition with his white neighbor.

The girls have been placed under a system of training in the manufacture and mending of garments, cooking, and the routine of household duties pertaining to their sex. All of the girls' clothing and most of the boys' underwear and some of the boys' outer garments have been manufactured in the Industrial room, in all of which the girls have taken part and given very satisfactory evidence of their capacity. About twenty-five of the older girls do effective work on the sewing-machine.

At our recent Fair here, we placed on exhibition samples of the work of the departments, all of which attracted much favorable comment.

Under the authority of the Department, last Spring, I sent two boys and one girl to Lee, Mass. where they were placed in the family of Mr. Hyde, for the summer months.

Arrangements were made for twenty-five others, through Capt. Alvord of Easthampton Mass. A misunderstanding having arisen with regard to the ages and probable working qualities of the youth to be sent, I did not send this last party. Five girls and sixteen boys were placed in families in this vicinity for different periods during the summer months. The children have generally given satisfaction. The coming year, with a better understanding of the Indian on the part of the Whites, and a better understanding of English, and increased desire to work on the part of the Indian, there is reason to believe that all the children we may desire to put out during vacation, will find places. This plan is an individualizing process, and most helpful to the work.

The discipline of the school has been maintained without difficulty, and punishments have been called for but infrequently. When offences have been serious enough to demand severe punishment, the cases have generally been submitted to a court of the older pupils, and this has proved a most satisfactory method.

No trouble has arisen from the co-education of the sexes; on the contrary it has marked advantages.

The boys have been organized into companies as soldiers, and the best material selected for sergeants and corporals. They have been uniformed, and drilled in many of the movements of army tactics. This has taught them obedience and cleanliness, and given them a better carriage.

A lady friend in Boston gave us a set of brass instruments. Under the direction of a competent instructor, twelve of the boys have in a little over two months learned to play these instruments so as to give us tolerable music for our parades.

There has been no epidemic, and we have had but very few deaths that could not be traced to hereditary causes, or chronic affections.

The good people of the town have given us active sympathy and aid, and have welcomed the children to the different Sunday Schools and churches. All of the boys have been divided into classes, and regularly attend the different Sunday-schools of the town. This has been an inestimable benefit, and a great encourage-

ment to teachers and scholars. Several of our older and more intelligent boys have become members of the Presbyterian Church, and in their daily conduct show a proper regard for their profession. The Episcopal church has baptized and confirmed most of the Sioux children.

The Rev. Dr. Wing, of the Presbyterian church, and Prof. Lippincott, of Dickinson College, have been kind enough to give us regular religious services on Sabbath afternoons.

Numerous letters from many parts of the Indian country, and from parents and relations of the children here, and from other Indians, show that there is an awakening among the Indians in favor of education, and industrial training for the young.

I have to acknowledge with gratitude the deep interest and liberal support of the Department, the hearty and efficient co-operation of teachers and other employees, and the sympathy and kindness of a multitude of friends all over the country, which, with the blessing of God, have rendered this effort, so far, a success.

With great respect,  
I am your obedient servant,  
R. H. PRATT,  
1st. Lieut. in charge.

#### The Report of the Committee on the Exhibit at the County Fair from the Indian Training School.

To the officers and managers of the Cumberland County Agricultural Society. Gentlemen:

The committee appointed to examine and report on the exhibits from the Indian Training School, at Carlisle Barracks, under the charge of Capt. R. H. Pratt, report as follows.

The methods of determining the comparative merits of these exhibits, and the conclusions reached upon an examination of them, must necessarily, from the nature of the exhibits themselves, as well as from the character of the exhibitors, be somewhat different from the methods governing and the conclusions arrived at by a general committee in this exhibition. A new field of view is presented and a new basis of comparison necessary.

Your committee are much pleased to be able to express their great gratification with the results attained by these Indian boys and girls during their short training, as shown by the large number of articles on exhibition.

No one can look on the work here exhibited, and see the proficiency reached in the different departments of their industries without a feeling of the utmost surprise and satisfaction. This sentiment is shared by all visitors, as well as you committee.

Besides the exhibits of their industry, to which due attention will be called, were to be found many things now to be looked upon as relics. A collection of Indian clothing, implements, ornaments and curiosities, attracted very general attention, and, by the thoughtful, could not but be contrasted with the articles manufactured by the children of the school.

There was seen a suit dressed with the scalps of the owner's Indian enemies, and a female's sack ornamented with elk teeth, near them plain and neat clothing made by the apprentice tailors and seamstresses of the school. Moccasins trimmed with beads, in contrast with shoes made by the Indian pupils. Bows and arrows for the hunt, and near by, excellent bread baked by Indian bakers, and grains, fruits and vegetables, raised in the field connected with the school, by Indian labor. Tomahawks, knife sheaths and tobacco pouches, greatly contrasting with the neat, well-made tables, tin cups, rattles and pans fresh from the shops at the school. Rude and grotesque paintings, side by side with very fine specimens of penmanship and plain drawing, showing what rapid progress the boys and girls have made.

Among the articles exhibited were shoes, new and repaired, buggy and wagon harness, quilt, child's dress, boy's shirts, machine and hand-made, night-dresses, chemises, specimens of darning, pantaloons, table with inlaid top, tin-ware in great variety, bread, agricultural products such as corn, potatoes and vegetables of all kinds, also specimens of penmanship and drawing.

A number of the Indian boys afforded the crowds of visitors much entertainment by their exhibitions of pony riding, foot racing and shooting with the bow and arrow.

The following premiums were awarded.

To Julia, a Sioux, for quilt 50 cts.; to Justine, a Sioux, for shirt, 50 cts.; to Cora, a Pawnee, for shirt, 50 cts.; to Winnie, a Sioux, for night dress, 50 cts.; to Maud, a Sioux, for chemise, 50 cts.; to Susey, a Cheyenne, for darning, 25 cts.; to Emily, a Kiowa, for darning, 25 cts.; pantaloons made by Paul, a Sioux, and Alfred, an Arapahoe, are also worthy of notice. To Wisecoby and Grant, for shoes, each 50 cts.; to Guy and Samuel, for very good bread, each 50 cts. In the bakery, everything except the care of the yeast is attended to by the boys. To Joe Gun, a Ponca, for table with inlaid top, 50 cts. This specimen satisfied the committee that Joe will make a good woodworker.

To Roman Nose, a Cheyenne, for fine tin-ware, 50 cts.; to Primaux, a Ponca, for fine tin-ware, 50 cts. Very creditable work in this department by Myers and Unright. These exhibits of tinware show aptness and care, the result being very good work. To Julian, a Sioux, for handsome set of buggy harness, every stitch of which was made by himself, we award \$1.00. This set of harness compares very favorably with the work by pale face mechanics. To Morton, a Cheyenne, for harness, 50 cts., to Lawrence, a Sioux, for harness, 50 cts., to Toom, a Kiowa, for harness, 50 cts.

The display of penmanship and drawing was quite large and very satisfactory, there being nearly 100 specimens by as many pupils. The evidences of progress in this department were quite marked. To Elwood Dorian, Johnston Lane, Luther, Eva Picard, a Wichita, and Lizzie Walton, a Pawnee, for choice specimens, we award each 25 cts.

The successful competitors in the pony riding, foot racing, and bow and arrow shooting, were Roman Nose and Samuel, in running; Poco, a Comanche, Richard, a Cheyenne, Carl, a Kiowa, and Frank, a Wichita, in riding; and Cyrus, Etadleuh and Roman Nose, in shooting. We award to each a premium of \$1.00.

Very Respectfully,  
CAPT. J. B. LANDIS,  
CAPT. W. E. MILLER,  
JOS. W. OGILBY,  
Committee.

DARLINGTON, I. T., Oct. 24th 1880.

My Dear CAPT. PRATT:—A long time ago when you were here with the army I was a big chief among the Cheyennes, when I talked they listened to me and obeyed me. But when I saw that it would be better for me to take up the white man's road, this I did and gave my son to the agent to go to school. His name is Davis, he is a good boy and does not get foolish. I afterwards gave Oscar to the agent to put into school. When you wanted children for your school at Carlisle, I was the first of the Cheyennes to give you my children. Since I have taken up the white man's road I have kept straight on and have not been tired.

The Cheyenne chiefs that visited Carlisle this fall have told me that my boys are doing well, that at work Oscar is a chief—head and shoulders above the other boys. And that Davis is learning very fast, that he can read and write well, and understand and talk English very well.

To-day, as I think about the change that it has made in my children's life by taking up the white man's road and putting them in school, my heart is light—I am very happy.

I would like to have your photograph, also pictures of my two boys Oscar and Davis. I think it will make my wife and the boy's lady friends happy to see their pictures. All the Cheyennes are anxious to see your picture. When it comes they will all come to my tepee to look at it. When you want more Cheyenne children I think it would be good to send Oscar for them. He could soon get all you want, for the Cheyennes would hear what he told them. I think it is good for the Cheyennes to send all their children to your school. Oscar's two sisters are going to the Arapahoe School now. That is all.

From your friend BULL BEAR.

HAMPTON INSTITUTE has a plucky class of twenty-five colored boys, who are working their way through school. Having no kind friends to pay for their food and clothing, the school gives them work during the day and they earn enough the first year to pay for food and clothing the two first years, and then they have the benefits of a night school. These opportunities the boys have improved valiantly, and won the honorable name of the "Plucky Class."



# LEADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., MARCH, 1880.

NO. 9.

## MEMORIAL.

To the Honorable the PRESIDENT OF THE UNITED STATES, the SECRETARY OF THE INTERIOR, the COMMISSIONER OF INDIAN AFFAIRS, and to the SENATE and HOUSE OF REPRESENTATIVES in Congress assembled:

The undersigned are a Committee of the General Assembly of the Presbyterian Church in the United States, appointed at its meeting in May last in the city of Madison, Wis., to represent to you their most earnest desires on the question of Indian Rights and Indian Civilization. We would therefore respectfully press for your consideration and speedy action the following points:

First.—That the allotment of lands in severalty to Indians on their Reservations, and perfecting their titles to the same, is a present necessity. Many Indians have already gone off their reservations and taken Homesteads on Government land, e. g., the settlements of Flandrau, Brown-earth and Peoria Bottom among the Sioux. Many more who have made homes on Reserves, are anxious to have their titles perfected by the Government, as, for example, the Indians of the Santee and Omaha Agencies in Nebraska, and Sisseton Agency in Dakota Territory.

With this state of things existing, to our certain knowledge, we would earnestly urge that such a plan be adopted, and such legislation be enacted, as will gradually but ultimately lead to the abolishing of the Tribal Relation and the winding up of the Reservation system, by the granting of lands thus in severalty, and making the titles to the same inalienable for a term of years, it being a part of the enactment that, when a certain proportion of the Indians—say three fourths of those on any reservation—have thus secured their homesteads, that particular reservation should be wound up under some general arrangement, due regard being had to any special treaty or treaties made with the said tribe, and to the principles of equity and justice involved.

Secondly.—We most earnestly urge the recognition of Indian personality and rights under the Law, giving them the protection of the laws of the United States for their persons and property, and holding them strictly amenable to the same. Some of us can testify, from our own personal knowledge, that many Indians are now earnestly discussing this question, and are anxiously wishing and waiting for a government of law.

Thirdly.—As preparatory to, and necessary for, the accomplishment of these desirable objects, we would emphasize the importance of the work of education among them. While we heartily approve of such movements for the uplifting of the Indian people as the schools at Hampton and Carlisle, bringing, as they do, the Indian Question to the firesides of white people, we are abundantly satisfied that the education of the mass of Indian children and youth must be conducted in the midst of their own people, Mission schools co-operating with the Government schools on the Reserves. These should be kept in the best working condition, and all legitimate pressure should be brought into play to secure the attendance of every child at some school. We would suggest, also, that some of the forts nearer to the homes of the Indians, which are being abandoned by our army, might very profitably be turned into schools for Indian children and youths. We rejoice to know that these points are so well in accord with the recommendations of the Secretary of the Interior, indorsed by the President.

Fourthly.—In this line of education we would strongly insist upon giving to the Indians the same religious liberty which we claim for ourselves; that Reservations should be open to all religious societies who sincerely work for the elevation of the Indians. If the present plan of allowing the different religious denominations of the country to nominate Agents means the exclusion of all Christian workers other than those

of the body nominating them, the plan should be abandoned.

In order to carry into effect the measures and principles above stated, we would very earnestly advocate the immediate passage of H. R. Bill 5038, recommended by the Secretary of the Interior, having the same object in view, and such further legislation as may be deemed advisable.

The U. S. Senate Bill No. 1773 should be amended so as to accord with the H. R. Bill 5038, in providing for the security of mission and church property on Indian reservations. (See H. R. Bill 5038, section 5, and lines 58 to 66.)

We would also urge most earnestly and respectfully, that in dealing with this question, in making changes in laws, or in treaties existing with any of the Indian tribes, and in carrying out these treaties, there should be ever a firm adherence to the principles of right and justice. We cannot, as Christian men, representing one of the largest and strongest Christian denominations of the land, refrain from saying how deeply our Christian people have felt grieved and pained by the sad revelations of wrongs committed in the name of the United States—wrong which have cast a blot on this nation's history, and which the Christian people of every name feel most keenly.

We therefore earnestly press the prayer of our memorial on your attention, with the sincere belief that the best way to elevate the Indian is to—

1st. Give him a home with a perfect title in fee simple.

2d. Protect him by the laws of the land and make him amenable to the same.

3d. Give him the advantages of a good education, and

4th. Grant him full religious liberty.

The hearty adoption and carrying out of such a policy will, we believe, bring about an end of Indian wars and Indian wrongs, and the outcome will be the elevation of the red man to the rights and privileges of citizens.

W. E. DODGE, HOWARD CROSBY,  
JOHN HALL, S. M. MOORE,  
Wm. C. GRAY, S. R. RIGGS,  
T. M. SINGLAIR.

## An Indian Tradition.

Among one of the south-western tribes of Indians there is a tradition that long ago there were in the world only three men, who were all black. Once as they journeyed together they came to a deep pool of beautifully clear water. Here they halted, and one of them plunged into the water, from which he came out no longer black, but white. Seeing this the second man followed his example but the pool was so clouded that he emerged neither black nor white but a brownish red. The last man feared more than ever when he saw how dark the water had become so he timidly touched it only with the palms of his hands and the soles of his feet, which were thus made a little lighter color. So from this time on there were the three races, the white man, the Indian and the Negro.

After this the three men journeyed still farther until they reached a place where three packages were lying. The white man caught up the first which contained books and paper and pens. The Indian was quite satisfied with the bows and arrows of the second, while for the poor black man who held back timorously as before, nothing was left but the hoe and the ax, and thus, concludes the tradition, did the white man become a scholar, the Indian a hunter, and the Negro a slave.

In the Rocky Mountain Presbyterian we find in an article with the novel heading "The Gospel and the Saw-mill" the following excellent ideas of practical christianity.

"To civilize the Indians without helping them to new industries and new methods of earning

money is to impoverish and make them more wretched. The work of the church is only half done in giving them the gospel: she must also assist them in their efforts to live a christian life."

"It becomes then a part of the mission work to create material industries as well as gospel privileges."

"Unless the Board gives attention to the material as well as the spiritual interests of these people, I believe that comparatively little will be accomplished. There is no other way to save these tribes. Teach them and help them to live as good citizens here upon the earth and at the same time prepare them, by sound gospel instruction to become citizens of a better country."

## From a Carlisle Student.

Dear Friend CAPT. PRATT:—This afternoon I thought it would be good to write a few lines. I am try hard to learn to talk English. And I try to do right every day. I like to pray to God every night. When I pray to God I ask Him to help me to do right, and I love God very much. My father wrote to me a letter and he wants me to learn about God. And so I try to be good young man. I think God will help me to do right each day. From Your Boy

Grant Left Hand, Arapahoe.

## Robbing Their Own Children.

For that is what it really amounts to. The Cherokees, Creeks, Choctaws and Chickasaws have made ample provision for the education of all their children, but there are too many parents who are deliberately robbing their own children of the only means left them by which they will be enabled in the future to take care of and preserve not only their political but their property rights. These children are heirs to a large estate, and already is that estate seriously threatened. Unless these children are educated, how can they hope to retain possession against the hosts of scheming invaders who are even now setting the United States authorities at defiance? It is useless to say you rely on that government for protection in fulfilling its sacred treaty obligations. The government of the United States, like your own constituted authorities, is powerless to enforce a law unless sustained by the moral force of the people, which force just now seems to be directed toward invasion—toward repeating the history of 1832 east of the Mississippi, and the Black Hills of five years ago. You have valuable property collateral, sufficient to secure you and them able defenders in Congress, before the courts, and at the bar of public opinion—to employ men of talent sufficient to enlighten the moral sentiment and repel the forces seeking their own aggrandizement at your expense. But of what value all this wealth if your children are to grow up in ignorance, not knowing how to use it wisely. It is a more serious wrong than you had thought, to allow your children to grow up in ignorance. Stop robbing your children for the petty benefit to you of a few days' labor in the field, and see that every child of seven years old and upwards attends school every day possible.—Indian Journal.

## Opinions of Agents.

Extracts from the Annual Report of the Commissioner of Indian Affairs, for 1880.

"The nature and habits of these Indians do not afford indulgence of very sanguine hopes of speedy enlightenment. Their roving habits, and their tardiness in acquiring by generous industry permanent abodes, do not justify the belief that they will make very rapid progress in the way of education. There are, of course, exceptions to this as a general rule. The training-school at Carlisle, Pa., has had upon this people the most salutary effect. The families who have given their children to the Great Father to educate," as a general thing, are very proud of the ad-

Continued on the Fourth Page.

### EDUCATION FOR THE INDIAN.

If the civilized status of the different Indian tribes is looked into it will be found that the tribes that are nearest to a completely civilized condition are the tribes which have the greatest proportion of children in school, and that the tribes that are the furthest from a civilized condition are those tribes which have the fewest children in school, and the position of each tribe in the scale of civilization will be shown by the proportion of children of the tribe in school. Another important fact will be developed by this examination into the condition of the tribes. It will be found that the per cent. of support each tribe procures for itself will very nearly tally with the proportion of children in school. This is not as true as the other position because some tribes still live by hunting and the resources of their old nomadic life; but it is true exactly of the Indians who are removed from their nomadic life and living permanently in such condition as requires them to get their support by civilized methods. We argue from these two facts that to bring about a condition of self-support, of citizenship, of in fact, civilized life the true way is to begin with the children and educate them. If we want to leave the Indians in a semi-barbarous condition it would be well to attempt the education of only about 15 per cent. of the children, as we do now. If we want them to become half-civilized the best way would be to attempt the education of about half the children. If we want the Indian to become civilized and enlightened, the shortest, quickest, best way to accomplish that would be to place all Indian children in school and educate them. Education will give to Indians independence of character, desire for lands in severalty, and for a condition of law and order; will enable them to strike out from their tribal relations and assume the independent and grave responsibilities of citizenship; will in fact begin within them the same desires for successful life in the great world that it does in any other race of men. Educated in the English language, enabled by education to meet their white brothers face to face and to discuss all the measures of a civilized state, they will feel their own strength and become men amongst men. Educated in the English language, they will in time forget their miserable Indian tongue, and as the German, French, and other foreign immigrants who become citizens of these United States lose their identity and foreign tongue, become American, and their children grow up to love the flag and to venerate the institutions of a great and free Republic which has brought so much happiness, security and prosperity to them, so the Indian, if educated and trained to it, will have a love and veneration for his parental government and its institutions. With the capacity to understand the remote corners of the country, the great interests of commerce and of Government, politics, &c., that education will give, with the power to go and come as he pleases, to sit at the tables of the land, to apply his shoulder to the wheel that pushes forward the forces governing our progress, the Indian will become just as much an American citizen as any other race, or tribe, or tongue. His rapid progress in education and civilization may disturb ethnological research, but it will be economy and safety to the government and salvation to the Indian himself.

What the Indian wants is the knowledge of citizenship, of property rights, of submission to law; and with the knowledge will come the desire for ownership of these things and willingness to make a struggle, better than through or by any declaration of courts or Acts of Congress. But we must not forget

that the per cent. of education given will regulate his status. If the per cent. is 100 the status will be as complete as it is for the whites. 100 per cent. of all the Indian children in this country educated and trained, even to a limited degree, will bring self-support and manhood and citizenship to them just as surely and as completely as it does to the whites. Some say "Make them a pastoral people," and "You must give them centuries in which to become civilized," and this in presence of the peers of our best men whose ancestors could within two centuries be traced to the wilds of inner Africa, and which men have reached their elevated condition among us out from under the grinding heel of slavery. Others say, "You must civilize a d christianize through their own language." *The safety and best welfare of the Indian will only be found in his complete renunciation of himself as an Indian, even to his language—which only separates him from the new, best life—and the putting on of civilized language as well as civilized ways, knowledge and habits.* Educated in his own language he is yet almost as completely barred from a general knowledge of the country as though he had no education. Some of the brightest and most competent of our Indian men to-day are the sons and grandsons of as very savages as any we ever had. The Indian can only meet civilization successfully with civilization, as on the great prairies he fights fire with fire. If he conquers the issues of the new life that is forced upon him it can only be by thoroughly civilizing himself and becoming a part of that new life. The old, the hardened in superstition and savage ways cannot be much changed as a mass but the young can all be changed.

If a dozen Indian infants were entirely removed from their tribes and placed in the best white families East and during all the period of their growth to man's estate given the same training white youth receive, when they were grown they would not be far different from white folk in capacity or conduct. On the other hand if twelve infants were selected from the best white families and placed in the families of Sitting Bull's camp and allowed to grow up to man's estate under savage influences, when grown they would be little different from their savage fellows except in color, if that could be discovered beneath the dirt. Let us then look this question squarely in the face, not making ourselves ridiculous by wailing over the very probable rights or wrongs of a few Poncas, to the obscuring of all the other as great rights and wrongs of the vast mass of the Indians. Let us look at it from a broad standpoint and see what is to be done for the whole. The issue is upon us, the Indians are in our hands, and for well or for woe we govern their time and eternity by our acts within the few coming years. They will not educate themselves, they will not civilize themselves, because they are helpless for these things. Work, good, hard, educational work, broad and liberal and encompassing the whole, is what will fix the Indian question; is what will make them men and fellow citizens; is what will make them wealth to this country as tax-payers in stead of impoverishing it as paupers. *The work is not so great. Fifty thousand Indian children at the most is the numerical size of the undertaking.* Probably Boston has twice as many, Philadelphia certainly has. New York has three times as many and yet every one of these cities carries forward systems of education reaching nearly every child within their limits; and so they become great and prosperous.

The end of bargain and sale for the broad acres that have brought to us so much wealth and prosperity as a nation has been reached. Corporations and commonwealths can no longer be enriched by buying great agricultural districts or vast mineral resources for a few paltry "beads," "quarts of rum" or "barrels of cider." *It is all gone from the Indian and nothing is left to him but the dire necessity of becoming a part of us or passing from the earth. He knows it, he asks the privilege of one more show for existence. SHALL we not give it to him through education for ALL the children?*

### Indian Capacity.

Capt. M. C. Wilkinson's Forest Grove Oregon school for Indian Youth, was visited some months ago by the member of Congress from that district, who made some pleasant remarks to the pupils. After he had concluded Capt. W. re-

quested each Indian pupil to write all he or she could remember of the address. Selecting two of these productions Capt. Wilkinson sent them to the member of Congress who wrote to Capt. W. the following appreciative reply. Coming from such high source, it is valuable testimony in the interests of Indian advancement and capacity.

WASHINGTON D. C.

MY DEAR CAPTAIN:—I must express to you my gratification on receiving from you the result of your request made the day I visited the school. The two statements made by the Indian pupils of my remarks are very good indeed, better in some respects than the original.

I will talk with the President and Secretary of the Interior and tell them of your success. I very much doubt if any of our race could have done better than the two whose work you send me.

Very Truly Yours,

W. L. GEORGE.

The following letter from the President of Wooster University, replying to our inquiries as to progress and capacity of the Creek Indian students at that Institution, is conclusive testimony in favor of the broadest opportunities for Indian Youth.

WOOSTER UNIVERSITY, January, 19th 1881.

MY DEAR SIR:—We have had four or five Indian students from the Creek Nation with us for the last five years, three having left meanwhile with others taking their places. They were all from schools in the Nation where they have been trained some years before coming here, with but one exception they have been quite as bright as the average white student who has had no more opportunities than they have enjoyed. Some of them are very bright and able to think deeply. They are quite and very studious, giving us never the least trouble. One or two of them have had great taste for mathematics, while one took the Latin prize in the 3d preparatory year, in a class of over 60 who were entering Freshmen. We see no difference and make no distinction between them and others. So far as we have had experience we have every confidence in their ability to acquire an education as well as any other human beings. In my judgment their education and that alone, will solve the problem of the future preservation of the tribes from obliteration and the elevation of their people to the position of useful members of society. To make them educated, christianized citizens, will solve the Indian problem, and I cannot see what else would do the same.

Yours Truly

A. A. E. TAYLOR.

PRESIDENT HAYES is two steps ahead of the Presbyterian monopolists. In his mapping out of an Indian Policy he places education first, where it ought to be. In his recent message to Congress on the Ponca affair he says:—

Our general Indian policy for the future should embrace the following leading ideas:

1. The Indians should be prepared for citizenship by giving to their young of both sexes that industrial and general education which is required to enable them to be self-supporting and capable of self-protection in a civilized community.

2. Lands should be allotted to the Indians in severalty, inalienable for a certain period.

3. The Indians should have a fair compensation for their lands not required for individual allotments, the amount to be invested with suitable safeguards for their benefit.

4. With these prerequisites secured, the Indians should be made citizens and invested with the rights and charged with the responsibilities of citizenship.

The Indian Department has authorized Capt. Wilkinson, in charge of the Indian Training School at Forest Grove, Oregon, to send for ten Alaska Indian boys and girls for education at his school.

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# EADLE KEATAH TOH.

Big Morning Star.

CARLISLE BARRACKS, PA., MARCH, 1881.

MAISON D. PRATT - - - - - Publisher  
Subscription price—Fifty cents a year.

Entered at the Postoffice at Carlisle, Pa., as Second Class Mail Matter.

## HOME ITEMS.

—New floors in five of the school-rooms have been laid during the month.

—We are authorized to build a new hospital for the use of the school, the present building is needed for industrial purposes.

—On the 26th to the 28th of February we had a visit from Capt. M. C. Wilkinson of the Forest Grove, Oregon, Indian Training School.

—AN ERROR.—In the list of donations printed in our last issue made us credit Eva Pickard instead of Eva French with twenty dollars.

“Is it law you're talking about? Look, now, when I was a sander I shot twenty men for the Queen, and she gave me a penshun; but if I was only to shoot one stray fellow for myself, I'd be tired for murther. There's law for yez.”—*Army and Navy Journal.*

—The long, cold winter, and snow-covered ground, and the lack of suitable room have interfered with the usual drill and gymnastic exercises, a loss to the physical condition and morale of the school. We hope before another winter to be provided with a suitable drill-room and gymnasium.

—The wagon maker and apprentices have just completed two farm wagons. This department is now making two light carriages which will probably be the best specimens of its work yet turned out. In the harness shop during the month past, cutting and fitting has been done by the apprentices, the instructor supervising.

—On the 26th L. J. Miles, agent for the Osages, arrived with a company of 16 Osage children. These Indians a year ago held back from sending their children, now, however, the sentiment of the tribe has changed, and they are glad to have them come. In addition to the 16 here, their tribe has 150 children attending their school at the agency.

—To meet many inquiries made of us for some graphic account of missionary work among the Indians we have persuaded Dr. Riggs to send us a supply of his two books, “Takoo Wakan, or The Gospel among the Dakotas,” and “Mary and I, or Forty years among the Sioux.” These we can furnish at the regular price of \$1.25 and \$1.50 respectively.

—On the 4th of February five boys and five girls from the Pueblo agency, New Mexico, reached the school. They were brought by Dr. and Mrs. Sheldon Jackson who had charge also of a delegation of sixteen Apaches, Maricopas and Pimas from Arizona, for the Hampton school. The Pueblo children already with us have made a good record and we are very glad to increase the number from that people.

Our school was visited recently by Mr. T. M. Sinclair of Cedar Rapids, Iowa, and Rev. S. R. Riggs of Beloit, Wis., the venerable pioneer missionary of the American Board, both gentlemen being members of the committee of the Presbyterian church whose memorial to Congress appears on our first page. Any one seeing the astonishment and pleasure of the Sioux pupils in the different rooms as they were addressed by Doctor Riggs in their own tongue would forever relinquish the idea that the Indian does not exhibit emotion. Many of the boys and girls, Indian like, put their hands over their mouths, opened their eyes wide and rolled them around and then laughed heartily and some of them with pleasure and surprise in their faces, clapped their hands as Indians often do when surprised and pleased. This visit to our school from this long tried friend of the Dakotas brought to us so much pleasure and satisfaction that we wished it could be continued indefinitely. There was a pleasant union missionary service in the First Presbyterian Church in Carlisle at which Dr. Riggs gave some interesting accounts of his forty-five years of labor among the Indians.

## OUR SCHOOL.

This school, which is entirely under government control, was established on the 5th of October, 1879. We now have 273 Indian pupils; the larger part are the children of chiefs and head men, and 88 are girls. They are representatives of the following tribes, Sioux, Cheyenne, Arapahoe, Kiowa, Comanche, Osage, Pawnee, Pueblo, Apache, Menominee, Ponca, Wichita, Seminole, Keeschi, Towasconnie, Nez Perce, Iowa, Sac and Fox, Lipan and Creek.

The school department is divided into nine sections, or school-rooms, each section under the charge of a teacher. Many of the children are bright and very promising and it is safe to say, that, without taking into account the difficulties of so many languages, and of instructing in a foreign tongue, our children have made as much progress as the same number of white children could have made in the same period.

Industrially we have, by means, enlarged our farm to 125 acres and a very large proportion of the boys receive agricultural training and are taught the care and management of stock, as well as the literary training of the school-room. We have in addition to these the various branches of the mechanic arts, and are in training all the larger boys, twelve as carpenters, twelve as wagon makers and blacksmiths, thirteen as harness makers, ten as shoe-makers, nine as tinners, nine as tailors, six as bakers and three as printers. The school absorbs the labor of the carpenters, shoe-makers, tailors, printers and bakers. The wagon makers, blacksmiths, harness makers and tinners manufacture in their several lines for issue to Indian agencies. These several branches of mechanics were commenced the first of last April. The wagon makers and blacksmiths have turned out, so far, three carriages, six spring wagons and two farm wagons and have in addition made many of the agricultural implements for our farm use. The harness makers have made 110 double sets of good substantial double harness. The tinners have made about three hundred dozen of tinware consisting of buckets, coffee pots, dinner pans, cups, stove pipe, toilet sets, &c. All of this work we without hesitation place side by side with the productions of the shops of our white brothers anywhere. The shoe-maker and his apprentices have kept the shoes of the pupils in repair and have manufactured about sixty pairs of shoes. The manufacture of shoes is only recently begun but we hope the ensuing year to make nearly if not quite all the shoes needed for our three hundred pupils. The productions of the apprentices in the carpenter shop and tailor shop are equally satisfactory. The bakers make us good, wholesome bread and the printers print this paper, *The School News*, lessons &c. Our 185 boys are divided into three companies having a first sergeant, three sergeants and four corporals for each company. In suitable weather they are instructed in the primary movements and setting up process of army tactics. This is invaluable on a count of health and discipline. A sergeant, a corporal and four boys are detailed in their order daily for guard duty they attend school the day they are on guard, but during the night they watch over our grounds as a protection against fire and improper coming and going. Their fidelity in this is most creditable to the Indian character.

Twelve of the boys from seven different tribes are organized as a band, having an excellent set of brass instruments, the present of a lady friend of the school. Their instruction began the 15th of last July and they now play fifteen tunes very creditably, are each able to read music and learn their parts in new pieces very readily.

The girls are instructed in house work, sewing and laundry work. Fifteen girls are required to take care of our large mess hall, wait on the table, wash the dishes, &c. Their work is done neatly and in order. The smaller Indian girls darn all the stockings that require it each week. The larger girls take turns in the sewing room, are taught to make the boys and girls garments and to use the sewing machine, many of them are efficient seamstresses now, the larger girls also take their turns in the laundry.

The boys are all assigned to the different Sunday schools in the town of Carlisle, who cordially and effectively co-operate with us in their moral training. The best results are already apparent from this course.

The girls are organized into a Sunday

school under the care of our teachers who, by the absence of the boys, are enabled to give better time and attention to the girls individually. The children are cordially welcomed to the different church services and in addition have one regular service each Sunday under the ministrations of Professor Lippincott of Dickinson College.

We are frequently asked how our students do who have returned to their homes. A few months ago we had a letter from Agt. Hunt speaking well of the services of Chas. Ohetteint who returned to his home last fall. The following letter from him to his friend Esabdenah who is assisting us here, will be read with pleasure by those interested in the welfare of the Florida Boys.

KIOWA, COMANCHE AND WICHITA AGENCY,  
ANADARKO, Ind. Ter., Feb. 10th 1881.

MY DEAR FRIEND ESABDENAH:—Your most kind and delightful letter was come to hand in due time, which I must say that I read with great delight and satisfaction, and I was very glad to hear from you indeed, also glad that you were in good health and doing well at Carnes institution. In regard to our people you mentioned in your kind letter you wanted to know how about our people, they doing excellent, improving their country and also improving their farms and taking great interest raising cattle and hogs. Generally also, very much interested in sending their children to school. It pleases my heart very much that they are advancing towards civilization rapidly. I am among them working hard to advance them further on as fast as I can. Our people are already going to meeting every Sunday, I go and attend to meeting with my people also interpret to them what the missionary tell them about the Great Spirit who sent his only begotten son into the world to save all sinners who believe on him, I think some will join the church pretty soon just what I want them to do and be God's children all of them and be happy people, like our white brethren live happy and enjoy themselves like they do back east there. I am very much thankful to you when you remember me in your prayer also I will remember you in my prayer. I am glad that you soon receive an education and come home and help me teach our people here. I was glad to hear that the boys and girls were progressing in school rapidly. Well I have not much time write you a long letter now. I have so much to do at our school, I have stopped work in the office. I am teaching the school now. I will try and write you a long letter next time, I hope these few lines will be interesting to you, please write soon again. Give my love to ————, and ————, and ————, all of my friends at school. I am your kind and loving friend.

CHAS. OHETTEINT.

## Communicated.

On the third of February Capt. Pratt and four of us boys went down to Baltimore to a meeting they held there for the Indians, we got up very early in the morning about half past five o'clock and went down to the South Mountain junction, the train came and we got in and started. At Harrisburg we changed cars for Baltimore, we got to Baltimore about 10.20 A. M. Mrs. Porter and Mrs. Brown met us and took us right on to the meeting. Ralph, Reuben, Capt. Pratt, Bear's Heart and I spoke to the people. We were in the meeting all the forenoon, and then after the meeting was over we went out to visit some of the universities and public schools. They told us that they had 500 students in one of the public schools there. We went into the City Hall too, I thought it was the finest building I ever saw except the Capitol in Washington.

The Mayor was kind to us, he shook hands with us and told a man to show us the nice rooms. We were very hungry for we could not get a chance to eat anything, we had our dinner about three o'clock in the afternoon. After dinner we went again to the other meeting, we spoke again to the people there, Luther and Reuben played on the horns. After the meeting was over all the people came to us to shake hands with us, we became very tired of shaking hands because there were so many of them. They were very much pleased to see us and we were glad too. On Friday morning we started home on the nine o'clock train, we got home in the afternoon. ESABDENAH DOMAGAN.

vancement these children have made and are making in the acquisition of knowledge, and are industrious in their efforts to obtain recruits to this institution of learning. The return of Spotted Tail's children caused among some a feeling of distrust. The fact of his taking them away seemed to justify the assertion that "the school was not a good school," otherwise he would have allowed his children to remain. It was with great difficulty that I prevailed upon those whose children were left behind to allow them to remain. Now I think they are not only satisfied, but are glad they did not give way to their normal impulses.

#### SPOTTED TAIL AND HIS COMPANIES.

The chiefs of this reservation, with perhaps one or two exceptions, have had generally the interest of the government and the welfare of their respective bands at heart. The conduct of Spotted Tail in the removal of his children from the training school at Carlisle brought down upon him the strongest condemnation of the other chiefs and the Indians not directly connected with him. He was made to feel that he merited not only the censure of the honorable secretary in his revolutionary course, but the rebuke of the good and true Indians who had no desire to retrograde on the march to civilization. Had he the opportunity to do the same thing over, he would not think of such a course to pursue. His conduct since his return has done much to restore confidence and give tranquility to the agency. Once again, he and his subordinates are working in complete harmony.

AGENT COOK,  
Rosebud Sioux Agency.

#### INDUSTRIAL SCHOOLS.

Two manual labor and boarding schools have been maintained ten months of the past year, with an average at each of 150 scholars. The progress made and results attained have exceeded the most sanguine expectations. The subject of education of children is fast becoming the most important factor in the civilization of the Indian, and when every child of suitable age shall be receiving instruction, the problem of the proper method of civilizing and christianizing these people will have been in all essential points solved.

Besides those being taught in the agency schools, 62 boys and girls are being educated at the Indian training school at Carlisle, Pa., and the eagerness shown by adult Indians to send their children so far away for this purpose, is one of the very best evidences of the reality of their desire for a higher and better life. As favorable as this showing is in comparison with past efforts, it is still entirely inadequate. There are at this reservation over twelve hundred children of proper school age, and the proportion of those enjoying educational advantages is, therefore, only twenty-five per centum of the whole. The treaty made with these Indians specifically promised education for all, and the welfare alike of the government and the Indians demands that this solemn promise be kept to the letter.

AGENT MILES,  
Cheyenne and Arapahoe Agency, Ind. Ter.

#### A SCHOOL.

for the Iowas has been in successful operation during nine months of the year, with an average of 32 during that time, the average being smaller than last year, owing to the fact that some children left the agency with their parents to remove to the Indian Territory near the close of the last school year, and four school children were taken to the Indian training school at Carlisle, Pa., from whom very satisfactory reports are received. There were also two large Indian boys taken to this school who had not attended the agency school for several years.

AGENT KENT, Great Nemaha Agency, Nebraska

In July, in pursuance of department instructions, I collected ten Pueblo children to be taken to the Carlisle Indian training school by Sheldon Jackson, D. D., who was under instructions from the department. It was hard for the Indians to part with their children, to go they knew not where, but the Pueblo of Zuni furnished two boys and two girls; Laguna furnished two boys and one girl; and San Felipe sent three boys. The advantages to the Indians of this action are probably greater and farther reaching than anything that was ever before done for them, but the number sent is altogether too small to accomplish the object aimed at. Ten from 19

communities with a population of nearly 10,000 seems a ridiculously small lump with which to leaven the whole mass. At least two boys and two girls ought to be sent from each pueblo.

AGENT THOMAS, Pueblo Agency, N. M.

Nine Ponca boys are attending school at Carlisle Barracks, Pa., and from the monthly reports and letters written home, I judge they are making good progress. One of their number was obliged to return home a few days ago on account of poor health.

AGENT WHITING, Ponca Agency, Ind. Ter.

#### EDUCATIONAL.

The two schools have been in successful operation during the year. Both buildings were filled to about their capacity, and the children have made fair progress in their studies. As I stated above, the parents have shown an interest in the school and have manifested an anxiety to have their children brought up in the white man's ways. I apprehend no trouble hereafter in getting as many children into the school as the buildings will accommodate. The new school-house for the children of the affiliated bands was completed the last of September, 1879, and the school opened the first of October. The Kiowa and Comanche school was conducted in the house formerly occupied by the agents, and in two box buildings constructed for temporary use a few yards distant, and in this way I was enabled to accommodate in this school over 100 children during the term, which did not commence until the 1st of November, because the Indians had not yet moved up from Fort Sill. The work on the new school-house for the Kiowa, Comanche, and Apache children is being pushed forward as rapidly as possible, and will be completed in about three months; when finished it will be a very handsome structure, with a capacity for about 200 scholars. Until the new house is completed the Kiowa and Comanche school will be run in the same buildings used last year. I am glad the contract system has been abolished, and our schools are to be run under regular salaried teachers. The Indians under my charge feel great interest in the school at Carlisle, Pa., and I beg to assert that nothing will tend more to civilize than that school. Children have been sent to it from this agency.

AGENT HUNT,  
Kiowa, Comanche and Wichita Agency, Ind. Ter.

#### EDUCATION

is the first great desideratum for this people. I view it as their only salvation. Every facility should be afforded toward this end. The best means to accomplish this is in the way of industrial schools at a distance from their homes, like those at Hampton, Va., and Carlisle, Pa. Too much cannot be said in praise of these schools, and the rapid progress so far made by the Indian children committed to the charge and management of the able corps of teachers wholly devoted to the welfare and improvement of their students. It has been my privilege to twice visit these institutions within the last twelve months, and I can but say that I was more than surprised at the development and brightness of the children who but a few months past I had seen in their paint, breech-clout, and leggings.

Industrial boarding-schools for both sexes, in practice as well as in name, at the agency comes next in order of merit. It is entirely insufficient to teach the Indian to read and write. Habits of industry, frugality and economy must be inculcated at the same time, otherwise the educated Indian is to ready to fall into the lazy, indolent habits of his people, and will lead the more ignorant ones into all kinds of vice, rascality, and evil doing.

Day schools have been and are accomplishing much good for the Indian youth, and will serve to develop them sufficiently to enable the teachers to select the most apt, the brightest, and best to be placed in the various industrial schools. The daily attendance is small and irregular; the good influences of the school-room are in a great measure dispelled by the idleness and squalor of their parents and associates; yet a marked difference can be noted in the children who have come under the influence of the teachers of the day-schools.

I cannot too strongly condemn the practice of teaching in the Indian language, which has heretofore to some extent obtained. It is believ-

ed by nearly every one of experience that it is both time and money thrown away. The day-schools should be in charge of competent, practical, self-reliant, white teachers, who would devote all their energies to teaching in the English language, and in English only. In my opinion, the teachers of the government schools should be borne on agency rolls as government employees and teachers, and schools be under the exclusive control of the agent.

AGENT ANDRUS,  
Yankton Sioux Agency.

#### An Indian Raiding Party.

Between '67 and '74, while serving in the Ind. Ter. and Texas as an officer in the army, it frequently became a part of our experience to know that young Cheyenne and Arapahoe Indians of 15 to 25 years of age, in parties of 15 to 20 left their reservations without authority on expeditions against the settlements in Kansas, Texas and New Mexico, generally stealing horses but sometimes even killing settlers who opposed them. Things have changed, as the letter below will show. These 16 young men had they been of their present age eight or ten years ago would have gone to Texas on raids. Now the Indian is taking hold of his new life with a spirit bound to succeed. Young men, we take you by the hand and welcome you. Your raid on the Carlisle school will be ten thousand times more profitable than all the raiding of your tribes before.

Their names and ages are as follows:—

Name.	Tribe.	Age.
Jaah (Metal)	Arapahoe,	22 yrs. old.
Theodore (Hair)	"	19 " "
No-ah-thah (White Man)	"	19 " "
Jock (Comanche)	"	19 " "
Arnold (Big Tall Man)	"	19 " "
Jessa	"	19 " "
Leslie (Black Otter)	"	18 " "
Kise (Short Nose)	Cheyenne	22 " "
Van Horn (Horn)	"	16 " "
Carl (Finger)	"	16 " "
Clarence (Curley Hair)	"	15 " "
White Buffalo (White Headed)	"	19 " "
Stanton (Long Back)	"	18 " "
Fletcher (Going Farther)	"	17 " "
Little Elk	"	21 " "
Ernie (Little Wolf)	"	14 " "

CHEYENNE AND ARAPAHOE Agency, Ind. Ter.  
January 27th 1881.

CAPT. R. H. PRATT.

Commanding Carlisle Barracks, Pa.,  
Dear Sir:—Sixteen young men, of whom nine were Cheyennes and seven Arapahoes, left this agency to-day for Carlisle Training School under authority of the Commissioner of Indian Affairs. These boys pay their own traveling expenses and are especially sent to learn trades. Inclosed you will find a descriptive list of them. It is not positively known whether this list should be sent to you or the Commissioner, as there were no instructions accompanying it, but as the boys go to you it is presumed you will need it. Agent Miles will see the party safely on board the cars at Kansas City, from which place they will be in charge of the R. R. officials of the Vandalia and connecting lines.

They will reach Caldwell the 31st inst. and leave there same day at 4 P. M. reaching Kansas City 1st prox. and Carlisle on the 3d.

They are a good lot and their desire to advance is evidenced by the spirit they have shown in paying their own expenses. Whenever you want another lot from this agency they can be furnished promptly, as the desire of all is to go.

Very Respectfully

C. F. CAMPBELL, Acting Agt.

Don't Know How, a full-blood Yanktonnai Sioux, two years ago was a wild blanket Indian. A change came over him. He threw away his blanket, cut off his hair, and sent it with his brass ornaments and paints, to Secretary Schurz. He placed \$25 in the hands of his Agent for the purchase of some goods, set up a store and now owns \$2,500 worth. He signs his name D. K. How.—*Friends Review*.



# EA DLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., JUNE, 1881.

NO. 11.

## Some Indian Cookery.

Among the southern Indians corn in various preparations is the principal food. "Sofkey" is the national dish of the Muskogees. It is made from corn, beaten in a wooden mortar. The mortar is a section of a tree, hollowed out at one end to a conical cavity, the pestle used with it is five or six feet long, made from heavy wood cut to a point at the lower end and with enough wood left at the top to make it quite heavy, weighing perhaps twenty or thirty pounds. The shelled corn is thrown into water to loosen the skin from the grains, after a little soaking it is put into the mortar and beaten with the pestle. This operation requires both strength and skill, to bring the heavy pestle down with sufficient force to crack the corn without spilling it from the mortar. After the corn is beaten it is riddled, or sifted through a coarsely woven basket, which retains the grains that are not broken enough. The beating process removes the skin from the kernels, and after the corn is riddled it is "fanned." This is done by placing it in a shallow, closely woven basket, from which it is dexterously tossed in the air and caught again, the chaff being blown away in the process. The corn thus prepared is boiled for six or seven hours in a great deal of water; when nearly done a small quantity of lye made from wood ashes is added to it but no salt. It may be eaten while warm and is then quite palatable to white people who overcome their prejudices sufficiently to taste it. The Indians prefer to let it stand some days till it grows sour. They keep it in large earthen jars made for the purpose, eating it from wooden spoons.

Bread is made from meal pounded in the same laborious manner. No leaven of any kind is used, but the meal made from a peculiarly white variety of corn, is mixed with water and allowed to stand a few hours, then baked in thin round loaves with coals above and below. This bread is very good. Another kind is made by mixing the coarsely pounded meal with enough weak lye to make a very stiff dough, beans are added to this, it is made into small cakes which are closely wrapped in corn husks and then boiled for several hours. The bread thus made is specially prepared for long journeys, the husks keeping it fresh and moist a long time. When going on a journey the Indians parch corn till it is quite brown, beat it in the mortar to a fine flour and then add a small proportion of sugar to it. This brown flour they stir into water that is muddy or bad to disguise the taste of it. Green corn is prepared for winter use by boiling it on the cob and then drying it in the sun very much in the way that white people do.

## CHEYENNE AND ARAPAHOE AGENCY,

DARLINGTON, IND. TER., April 21, 1881.

MY DEAR PRATT:—Poor "Curtis" gradually went down and died on the 18th inst.

"Yellow Bear" Arapahoe chief is still suffering with his old troubles, and at times quite severely. He sent for me in a "big hurry" on Friday, I thought he must be dying, but was surprised (?) only to find that the 8 "medicine

men" had eaten up all the grub and refused to "drum" any more until they were fed. Mr Williams and I gave it to them good and were free to tell Yellow Bear just how long he would last under the pressure of such a "racket."

\* \* \* \* \*

Bear's Heart reached home all right and was anxious to go right to work. I put him in the carpenter shop two weeks ago. He displays fair skill and is industrious, and his influence among the "boys" and camp people is good. I have placed Roman Nose in the saw-mill for the present. I have estimated for some "shops" for the "boys" and think Secretary Kirkwood will help us liberally to hold the "boys" by giving them employment. We can't afford to let one of them go back to camp for want of an opportunity to work. The two Northern Cheyennes, "Buffalo Chips" and "White Bear," I had sent to Detroit, Mich., for eighteen months for robbing the mail, have just returned; have put on citizen's dress; hair cut, &c.; learned trades (partially) and say they are anxious to work. I have engaged with them

An Indian chief, himself a preacher of the gospel to his people, urging that missionary work which had been begun among his people should be continued and increased, said, "You have planted the good seed, it is springing up an hundred fold, and as you see it prospering should you not care for the growing grain until it be ripened for the harvest?"

Col. Hunt, Agent for the Kiowas, Comanches and Wichitas, accompanied by his wife and brother, visited this Agency the latter part of last month. His object was to confer with Agent Miles about Indian management and to make a friendly visit with friends here. He is doing good, practical, common sense work with the Indians under his care, and reports very substantial progress. He is no visionary but goes to work to teach the Indian what he most needs to know, and in this way has awakened a lively interest among them. He has given the Indians to understand that if they want him to break land for them, they must first enclose it with a

substantial fence capable of protecting the crop, and we are pleased to learn that many of them are complying with the requirement. When the land is once fenced and broken it is comparatively easy to manage it, and there is a fair prospect that the Indian will get some remuneration for his labor. Col. Hunt has several other good plans for inducing the Indians to work, which we have not space to mention now. While his scheme of fencing land works admirably at his agency, the scarcity of timber here precludes the possibility of its application among the Cheyennes and Arapahoes. They have been largely engaged in freighting, brick making, etc., but we hope soon to see them giving more attention to agriculture. Col. Hunt's visit was a pleasant and, we think,

profitable one; and we see no good reason why Indian agents might not profit by more frequent interchange of views. Agent Miles got several good ideas from Col. Hunt and will profit by them in the future. Mr. George Hunt is superintendent of the Kiowa schools and says, that while the number of scholars is not so large as it should be, yet those who do attend are doing very good work. He spent most of his time while here visiting the school and conferring with superintendents and teachers—*Cheyenne Transporter*.

Wednesday evenings Mr. Standing delivers brief lectures to the students, usually upon natural history, and afterwards they write what they can remember of what he says, as a school exercise. One of the little folks gives the following abstract of a talk about trees.

CARLISLE BARRACKS, PA., May 1st 1881.

I will write somethink she is Mr. Standing very nice to talk and with about this kint tree very good large kint tree he can not small tree he can not small tree Mr. Standing very nice to talk and night she talk about tree very nice tree he can not bad tree very good tree.



TIN SHOP AT THE INDIAN TRAINING SCHOOL.

to commence in the morning, and shall give them a fair trial, and I am sure it will be money well spent by the Department if they will allow me to keep all such fellows busy.

Your friend,

Jno. D. MILES.

Down among the clover blossoms in the play ground was found a crumpled bit of paper, which proved to be a letter from Miss Heap of Horses a smiling faced Cheyenne maiden to Master Big Horse, an Osage boy:

CARLISLE PA. May 23 1881.

Dear Loving Father Louise B. H.:—I am very glad to get you very welcome little letter and now you must not mad at me please I think you know that little girl she is wate for you table that is my cousin and sister she is very kind to you she no that I write to you and I said to her did you get to him Louis letter and she said Oh. Yes he is very laugh. She said I love her because she is my sister and she love me too my sister all her friends are love her because she is very nice girls God be with you. From you friend.

MINERVA CHEYENNE.

# Big Morning Star.

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MASON D. PRATT, Publisher.

## INDIAN TRAINING SCHOOL, JUNE, 1881.

A VERY important decision has recently been made by Judge Parker of the United States Court of the Western District of Arkansas.

It will be remembered that at various times during 1879-80 invasions of the Indian Territory were made by parties of men, who claimed a right to settle there under the homestead laws, and whom it became necessary to expel by military force. D. L. Payne, the leader in this movement, after having been removed once by troops returned again and thus made himself liable to the penalty of one thousand dollars which the law fixes for the offence of intruding the second time into the Indian country. Payne's defence was that he had not attempted to settle in the Indian country, that the land upon which he had staked out his claim was a part of the public domain and open to preemption under the homestead laws of the United States, this defence being based upon the fact that the land in question had been conveyed by its former owners, the Seminoles, to the Government. The question for the Court to decide was whether the land was open to white settlement. The Seminoles sold it to the Government that other Indians might be settled upon it, and the greater part of it has been used for this purpose, thus plainly proving the intent of the Government to carry out its original plan, and in no event could it be the design to allow this small portion of the Indian Territory not actually owned by Indians to be thrown open to white settlement, for being within the boundaries of the Indian country, United States law would not extend over it, and it would thus become a refuge for outlaws and fugitives from justice.

The Court decided the case against Mr. Payne, thus confirming the tribes of the Indian Territory in the possession of their homes.

It is often argued seemingly with great justice that the vast extent of lands belonging to the tribes in the Indian Territory and not used by them for agricultural purposes ought to be thrown open to occupation by the whites, and that as the Indians will not willingly relinquish them they should be taken by force. Years ago this might very probably have been done, but now that the sentiment of the American people has become so aroused in favor of justice to the Indian, it cannot be. The question naturally arises, "what is the future of these people to be?" They cannot always exist as they are now, nations within a nation. There must come a time when they shall lose their identity as petty tribes and become American citizens. No amount of legislation can accomplish this satisfactorily. It must be done through educating, through lifting up the Indians themselves. The question may very pertinently be asked: "When can this be done? for judging from the past progress of the so-called civilized tribes very many generations will pass away before the Indians will be prepared for citizenship?" It is true that more than sixty years ago the first missionaries began to teach these people. Very glowing accounts of their rapid progress were published more than half a century ago. Among them have been and are many individuals of intelligence, education and ability, but the mass of the people are ignorant and prejudiced. This is very

largely the result of fundamental mistakes in their school systems. They have had many day schools, few boarding schools. Formerly a slave holding people they have never learned sufficiently the real nobility of labor.

The Cherokees are vastly different from the Utes, but they are not what they ought to be. Their seminaries are beautiful buildings where their young men and maidens are taught books. Visiting them a few months since we found at the Male Seminary youth who could demonstrate difficult problems in Geometry, or translate quite fluently passages from Caesar or Cicero. It was impossible not to admire their excellent scholarship, but mingled with our memories of beautiful black-board exercises are others of a wilderness of great weeds surrounding the building. The majority of these Indian students would receive as their only heritage the unbroken soil. They must support themselves by their own labor, so that an education of the head alone without a corresponding training of hand and eye must prove disastrous in its results. Until changes are made in the management of their schools, until to their youth the lesson of hard, faithful toil is made the most important one, we may expect the years to drag along without rapid progress and that it will be decades, generations even, before the Cherokees will attain to the future they may and should make for themselves. In all the past history of these civilized tribes there has never been a time when the educational, christianizing work for them was at all adequate to their needs. To expect satisfactory results from the meagre efforts put forth was like expecting a tiny taper to illumine some great church.

The history of these civilized tribes furnishes much valuable information as to the wisest methods to be pursued with the great mass of Indians who are just now taking the first steps toward a new life. Work to be effectual must not be contracted in its scope. Educational opportunities must be provided for all children, and they must be taught means of self support. The emergency of the near future must be pressed upon them. They must be made to understand the privileges, the responsibilities of citizenship, the necessity of law.

JOHN ROSS, who for forty years was the chief of the Cherokees, and who was a man of education and intelligence, when asked the cause of the comparatively civilized condition of the Cherokees, replied:

"First they used to educate the males only. A few Indian men would be educated and go back and marry the uneducated women of their tribe. In many cases they would seem to sink to the old level. They might exhibit their culture when called on in some special cases, often there seemed to be a total relapse, in most cases it left few fruits. Then we tried to educate the women and when we did we made the first permanent and substantial progress."

### To the Friends of Indian Education:

"The contact of peoples is the best of all education." Through this principle foreign emigrants speedily become American. Denied this means, our Indians have failed of Americanizing for three centuries. Governed by this law, every possible chance was given to the prisoners in the old Fort at St. Augustine, during their three years imprisonment. There were no failures. Every one of those hardened leaders became, in some measure, reconstructed to an industrious producing basis of thought and action, and they are to-day reported to be about the only exceptions to savage life and supersti-

tion among their tribes. When in charge of the Indian children at Hampton Institute in '78 and '79 I urged the contact and individualizing process of putting the Indian boys and girls out on farms or with mechanics during vacation, and took a dozen Indian boys from Hampton to Berkshire County, Mass., where they were placed on farms. The results were all good and valuable to the cause. The Indians learned more by three months of practice than they could have learned in a year of theory. Farmers were so well pleased that they asked for the children again and have taken them every year since, they say with profit to themselves. Last year we put out fifteen boys from our Carlisle school. Only one complaint came up from those who took them, and that was for laziness. Other races would have done no better. We now desire to place out in families this summer from June 20th to September 15th about seventy-five boys and twenty-five girls. We wish them to learn the industries of common life, agriculture, mechanics, &c. They will be placed at their several homes and returned to the school without expense to those who take them. Their clothing will be furnished. We ask only board, and, when worthy, some small remuneration to them, so they may feel they are appreciated.

Requests for the services of pupils will be received and acted upon by

Capt. R. H. Pratt,  
Supt. Carlisle Indian School,  
Carlisle, Pa.

The following letter to one of our teachers, formerly a teacher at the Pawnee Agency says so much for the educational spirit of that tribe we feel sure friends of the Pawnees will be obliged to us for printing it.

PAWNEE AGENCY IND. TER. May 31 1881.

Dear Friend M—— B——:—I received a letter from Samuel few weeks ago in which he said that you told him that you wanted me to write to you but I have not much news. I am still in this school and trying the best I can to get educated. I think I am the most far advanced in this school and I am the school interpreter. There are very few of the children that can talk English but most of them don't. I always think if I have a chance to come to the school where you are I think I can learn more than I do here. I wish Captain Pratt would send for some Pawnee children. I think I will be the one to come, the boys are willing to come to the Eastern school and learn the white man's way. I can talk English but not so well because the children in this school do not try to talk, it but if I come down here I think I can talk real well because there will be no one to talk with me in Pawnee. Samuel says he is learning fast and I think so too because I have read his papers which he writes to me sometimes. David Gillingham and Isaiah Moor came home this month. I was talking with David, he told me he saw you and he told me why did I not go with Samuel and I told him I was not there when they pick out the boys and when the boys came out of the Reservation the Agent said if he knew me before he could send me instead of Edward. Chalkley is not coming to school since you left us and he looks like as if he was not in school; I ask him if he was coming sometimes and he said he was not going to any more. I think the Pawnees are doing first rate on their farms some of them has pigs and cows and chickens and they are cutting and splitting rails to put around their fields; I think they are doing well. The children went home on Friday afternoon and the Professor told them to come back on Sunday night but they did not because the creek was very high and they could not get across and today they are all here because the creek is low. Some of the boys are out working in the field hoeing corn, the Professor don't like me to go out in field he likes me to stay in school most of the time. But M—— I think I am learning about books. There are over seventy-five boys in this building but I do not know how many girls there are.

It is getting warm down here but ever since the first day of May it was raining but now it is getting dry again. M—— please talk with Capt. Pratt and see if he will send some of the Pawnee children. Well friend that is all I can think. Please write soon when you get this letter for I want to hear from you. Respectfully yours,

CHARLIE TATIAH a Pawnee boy.



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. I.

CARLISLE BARRACKS, PA., APRIL, 1881.

NO. 10.

## Communications.

LOCKPORT, N. Y., March 17, 1881.

To the EADLE KEATAH TOH,

Carlisle, Pa.:

With pleasure the world watches your progress and the change brought about by education and the idea of brotherhood of man. Forty years ago this season I was learning the arts of war in the Barracks at Carlisle, and if the outside door of the old guard house has not the mark of a ball in it which gave me a slight flesh-wound it has been removed. I joined the 2d Dragons in Florida and have remained in service to this day.

But what a change! Young people work; learn to be happy in doing all the good you can for all mankind; it is ignorance that causes everything bad. Don't be discouraged.

AN OLD SOLDIER.

PONCA AGENCY I. T. MARCH 19th 1881.

CAPT. PRATT, Dear Sir and Friend:—I want to ask you something to-day. I want to know how my boy is getting along. I want him to go to school every day and learn something. I want him to learn to read and write. I don't want him here but want him to stay there 4 or 5 years if necessary. Tell him my family is all well we are all well. No news at all here Poncas all well and doing well, no sickness at all. I would like very much to have a picture of my boy, wish you would send it to me. I wish you would write me as soon as you get this. Yours &c.

PETER PRIMAUX.

TARRYTOWN MARCH 15th 1881.

MY DEAR CAPT. PRATT:—Dr. Caruthers got your note asking him if we all coming down to the meeting this evening. The Dr. is going and very much I want go but too many obstacles prevent. I would like exceedingly to be there and hear all will be said also to see and hear those famous men Sec. Schurtz and Gen. Miles but I am not able and can only send my hand writing to be with you to-night. I hope you and all these have a good time and make your hearts greatly satisfied by means of the talks about Indians.

Perhaps many people don't realize what you and Gen. A. and others working for Indians feel, but Oh how good your work if it only prevent all dreadful things such as fightings and killing and scalping &c. People ought thank you and all who help stop those things and be willing to help you all they can, good after-noon friend.

Your friend

PAUL C. T.

BARHAM E. C. February 25 1881.

My Dear Friend S. Longstreth:—I have about 15 minutes in which to write this now, and will see how far I can go. For the last two weeks we have been very busy in examinations, which is I am glad to say over with. The result of mine was, in U. S. History, 90; English History & Algebra, 85; Physical Geography, 94; English composition, 98; and deportment 98. It is only five weeks until our vacation. I am contemplating going home with an Earlham friend who lives not far from Indianapolis if I can. I did think of staying here, but since I was told how terribly lonesome it is here during vacation, I would rather not stay. I suppose you have read some thing of Gough's lecture in our Hallaquah Times it was not as much of a temperance lecture as I expected. Thanks for your admonitions in regard to temperance. Yes, it has done some awful wrongs (whiskey has) to the Indian. About 15 or 20 years ago, most of the Wyandots (my tribe) who lived in Kansas were very wealthy, then they began to drink, and quite a number almost ruined themselves thereby. But now there are but very few men of our tribe who drink and they are those of the lowest class. I have never known the women to drink, and I guess but few ever did. I've found out that a fter I'd been here a day, the first of last term, when ever a student came, the first thing they sought was the Indian girl. Some of the girls came and asked me where she was, and seemed to be

surprised when I told them that I was the Indian girl. That shows that they saw me different from what they expected so many that know nothing of Indians can't think of them in any other way, than being savages, uncivilized and anything but the right thing. I received a letter from home which stated that they were having glorious meetings, and many have joined including myself. I did so by sending my name; and I ask your prayers that I may be ever faithful. Ethel is well and will send her love with mine to you. Do you know Huldah Bonwills address. I would very much like to know that I may write to her. I will close hoping when this reaches you it will find you well, as it leaves me at present. As ever your little friend

ARIZONA JACKSON.

## Extracts from School Letters.

It has been thought that a few extracts from the letters written at the close of the month and sent home by the pupils might not prove uninteresting. They at least exhibit the prevailing sentiment of the school in regard to the new life and the old.

We make no apology for the defiance of grammatical proprieties; the writers are children, many of whom were entirely ignorant of English eighteen months ago. A little independence where the unreasonable requirements of the English language are concerned is a touch of nature—one of the many which show that the Indian child is not unlike other children when submitted to the same conditions. In other words, to quote from the letter which follows, "He is one of our relations."

My Dear Uncle:—I am not afraid to try learning, working and reading too, all the time. White men is very good and Dakota way is not good I guess. I am not timid I wish I will grow up to be a good boy, and when I am all done I want you would wonder.

Dear Uncle, I think you do not remember me, but I am one of our relations. Reuben son of Quick Bear.

Hulhel son of Big Horse a Cheyenne chief, thus writes to his father, "I study in the book to push hard, and I don't like the Indian way. I am one to push and learn white people's way I am a farmer."

Another little Cheyenne boy, Darlington son of Old Sioux Chief says "I want to know the white man's way, and when I know the white man's way I think I will not be poor."

The comforts enjoyed here, are fully appreciated and gratefully acknowledged, especially the "good eat" which almost any white child would consider very poor fare. To have regular meals, the supply bountiful enough to satisfy hunger, three times a day, and to be comfortably housed during the inclement weather, is luxury to the poor little waifs, many of whom came to us destitute of warm clothing and with that pinched, prematurely old look which comes from lack of nourishing food. One of this class, a little Cheyenne girl only ten years old writes "This Carlisle is very nice, and my shoe very nice, and my dress very nice, and my hat very nice, and very good eat."

Henry North a little Arapahoe boy gives his opinion of steam-heating. "We have good warm houses here. We have boiler here and pipes run through the rooms and have steam in them, and it heats all the rooms. I think your school ought to have a boiler." So we think, Henry, but you did not know that the U. S. Government cannot afford to give all its children good, comfortable school houses. Our steam-heating only extends to the boys' quarters and laundry, and was partly paid for by generous friends.

Peatone to Wolf Quiver: "Say father you must trying to follow the white man's road. You must not be lazy, you try white man's road as soon as you can. You must not be mad, no bad. You be a good man every day."

Milanie to Yellow Bear, Arapahoe chief:—

"You don't try hard to do right. You must try hard to learn about God. I always do that way. When I went to bed I always thinking about my home. I never get cross at anybody."

Davis to Bull Bear, Cheyenne chief,

"Dear Father: I will do what you say to me every time. You must do what I ask you in letter. You must do what the white people do. Don't do what the Indians have to do. Just you go ahead. Don't get tired any more."

The good advice is taken humbly, and in many cases, these fathers in a blundering fashion, struggling with difficulties almost insurmountable, are struggling nevertheless to make their hearts and homes ready for the return of these absent children. There is something pathetic in the picture these letters present to us. The old chiefs to whom they are addressed are all striving to adapt themselves to the irksome restraints of civilized life. They have built houses and are following the plow. It may be that their sisters and cousins and aunts have taunts for them, but their children, manly boys, and gentle Christian girls, are continually sending back good words of loving encouragement. These boys and girls have their share of hard work-days in the shop, on the farm, in the sewing room or the laundry, and everywhere they are almost faultless in 'patient continuance in well-doing'. Does the work cost too much? We will not speak of the tax upon heart and brain and physical endurance which has been cheerfully paid. Does it cost too much in dollars and cents?

As we fold and direct we note many a quaint expression. One young man, a Ponca, who was not a model of industry when he made his first appearance, tests our credulity by asserting, "I no like girl, I like to learn something. I tell you I make good tin, and I like to learn the white man's talk and to work the white man's way. I think you told me to try hard, but three, four times I tell you I will do that."

Often, as in other things, the best part of the letter is the conclusion, as for instance, "Wooden Ear-ring Rebecca Perit, me" to her mother Mrs. Big Star; "From your loving daughter, Cheyenne Minerva Heap Horses" addressed Mr. Heap Horses; and "Mr. Porcupine sitting on wood, don't forget always before, from your true son Joe, Taylor." We give without correction the letter which follows, written by a Sioux boy who knew no English less than a year and a half ago.

CARLISLE BARRACKS, PA., March 31, 1881.

My Dear Mother, Mrs. MARY TWIST:—I thought I would answer your kind and welcome letter this morning and I was very glad that you are all well, and that you want to get the best way, now let us try to do each right and learning the English language. I am glad that all my brothers are trying to work, and build the houses for you. I want you all to keep one place to try a big farm and keep one place all the time, don't move anywhere always, some time you move one other place and you stop there one year or half year and you move again to another one place I think that is not the right way. I want you all to keep in the place always on Porcupine Tail creek. I don't want you to move again to another one place I like you to keep that place all the time, now I want to talk about some boy over there. I think Capt. Pratt he likes some boy and girls to come over here again, this is the best to learning at our school, now some boys study the second reader and Geography, and some of study The Franklin Primary Arithmetic and the Picture Teaching. I think all the boys and girls are learning fast our books. This is a very good school I suppose.

Your Son

FRANK TWIST.

Fifty Indians employed by Chief Thomas Jocks, of the Coughlawagns, to work his quarries in Canada at the rate of \$1 per day, have struck for 25 cents more per day until May, after which they will demand 25 cents more, or \$1.50 per day.

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INDIAN TRAINING SCHOOL, APRIL, 1881

## BEGGING FOR SCHOOLS.

The Schools of 1879 as Compared with the Schools of 1880.

A comparison of the annual reports of the Commissioner of Indian Affairs for the years 1879 and 1880, develops many interesting ideas. From the report for 1879, it appears that there were in the United States at that time not quite 289,000 Indians. (But these numbers were grossly exaggerated and overestimated at some agencies for the purpose of securing a larger share of the inadequate supplies sent out from the Department annually, and it is doubtful if the numbers were actually any greater then than now.) It is not stated what proportion of this Indian population were children of an age to attend school, but estimating it to be one fifth of the entire number, it seems that there were at that time 57,800 children for whom educational opportunities should have been provided.

From the statistical tables accompanying the report it appears that only about 3,100 children were in school. At forty-five of the seventy-six agencies there were no schools, and of the 58 schools reported 26 were for the 1800 Indians in the State of New York, and 1,000 children attending them. This would leave for the great mass of the Indians 38 schools with an attendance of 2100. A majority of the Agents call attention in their reports to the great need of schools, many of them speaking especially of the need of boarding schools, as the following brief quotations will show. One writes "In order to make an Indian school a success the children should be separated from their parents and their people and entirely taken care of at the expense of the Government. The education of the rising generation of Indians, withdrawn from the influence of their parents and people is the fundamental principle of success in their contemplated regeneration and civilization." Another "earnestly recommends" manual labor schools as "experience proves that to be the only successful way to educate Indians." A third speaks of the Indians under his care as "heathen" and saying that they are "anxious to obtain educational facilities for their children" earnestly urges that teachers be sent. Another reports an Indian chief as saying that his people "wanted nothing from the Government except schools" "he had pleaded in vain for schools for years past" and wanted his children educated like white boys. Again it is said "the effort to cultivate and discipline the Indian child while he remains at home only being hindered by the influence of the teacher during school hours is an utter failure."

Ten years later by the report for 1880, it appears that the total number of Indians has decreased from 289,000 to 256,000, or at about the rate of one and one fifth per cent. per annum. Estimating the number of children as before, it appears that there are now 51,200 Indian children for whom schools should be provided.

To meet this want there are in all 393 schools. Of this number 212 day and 12 boarding schools are for the benefit of the 12000 children of the so called civilized tribes of the Ind. Ter. and are neither controlled nor supported by the Government. This leaves for the remaining 39,000 children 169 schools, 60 of which are boarding schools. The number of enrolled scholars is reported as 7,240, while the average attendance is given as 4,651. There are still twelve agencies with no school, and 31 Agencies without a boarding-school. Yet the Agents almost all recommend the establishment of boarding schools. An army officer acting as Indian agent says of day schools, "the very small returns for the outlay oblige me to recommend that for the present the industrial school only be maintained, it is also of the first

importance that Indian children during the period of instruction be isolated wholly from the tribe and dwell exclusively amid the surroundings of civilized life." Another agent says laconically of a day school, "it was not successful" and that he regards "all expenditure on account of day schools a waste." An Idaho Agent says that not one of the 712 Indians under his care read or write, and asks for educational facilities.

Another Agent speaks of a boarding school as "the only feasible plan of education." Still another Agent who has 3000 Indians under his supervision says that after twenty years of "the fostering care of the Government" they have never had but a few months of school, and not an Indian child could be found who knew his letters. Perhaps most emphatic of all is an Agent on the Pacific coast who says "Provision should be at once made by Government for placing all Indian children between five and eighteen years of age in industrial boarding schools, *volens* and thus stop the raising of ignorant expensive savages and change the Indian race into intelligent and law-abiding citizens."

The Commissioner's own statements show that those upon whom the management of Indian work comes fully appreciate the needs. It is reported that for the 60,000 Indians at seventeen agencies there are no treaty school funds so that they must depend entirely on the general appropriation for Indian education. This appropriation must also be used to supplement many wholly inadequate treaty funds at other agencies, and as the total sum for these purposes is \$75,000, it is readily seen that the Department is powerless to extend the needed aid and asked for aid. Congress is asked to double the amount.

In view of these statements so disastrous to our enlightened age, the question naturally arises, "Who is to blame?" and the first impulsive answer is "Everybody" but the crime of this terrible neglect must be laid upon the great American people, who by their apathy allow it to continue. Congress assembles, millions of the Nation's wealth are voted for this and that public improvement. With no real opposition the Honorable gentlemen from this or that district obtain a large appropriation to erect a post office or a custom house, to improve a little stream, unknown to geographers. The Military and Naval Academies with their three hundred students each have each special appropriation bills, covering sums far larger than that for the many thousands of Indian children. All this is by the voice of the people whose wishes are carried out by the legislators whom they elect. To solve the Indian problem we must educate the children. The salvation of the Indian race and their transfer from a condition of expensive leeching pauperism demanding millions from the national treasury yearly to keep them alive in idleness, paganism and dangerous savagery; to a condition of manly self support, and eventually to that of Citizens and tax-payers will be fully and successfully resolved when the power governing our law makers, shall direct that ample school privileges and training in industries be provided for all Indian children.

Extract from an article entitled "Sign language of the North American Indians and some of their peculiar Customs," read by Capt. W. P. Clark, 2d Cavalry, before the Military Service Institution of the United States.

"\* Behind the red square's fire lance,  
The steamer smokes and raves;  
And city boys are staked for sale  
Above old Indian graves."

The greedy hands of the miners and ranchmen have also seized their hunting grounds from the fair Pacific to the white peaks of the Sierras, and in the narrow space or area left, the unequal struggle is going on to-day. No one questions or doubts the result, but perhaps we of the army may through this Institution, save something by which future generations may learn a little of the characteristics of an extinct race.

I am forced to differ with the too common impression of our Indians which is, I believe that they are indolent, revengeful, timid, vain, deceitful and treacherous, the colors sometimes darkened by the bitterness of the West, and occasionally brightened by the philanthropy of the East. We have need of their lands and by fair means and foul have taken them. Dishonest

agents and corrupt contractors have grown rich on the spoils, and a weak and scattered frontier has suffered the savage vengeance of an outraged people - who fighting as they thought for their country and homes - the lands given them by the Great Spirit felt justified in their atrocities. I have been thrown with these people both in peace and war, and though finding much to condemn still I have found much to admire. The great mistake has been made by some of our countrymen to see the Indian as a being, capable of the same feelings as the rest of mankind, the same passions, affections and hatreds. A people who can be civilized and exterminated, but not enslaved, are certainly entitled to some respect. They admit of no inequality except what arises from age, bravery or wisdom for council or for war.

"At first view one would imagine them without any form of government, laws, or subordination among them, to the widest empire. Nevertheless they have their own laws, customs and a system of government among which holds the power of law and supplies in a great measure the want of legal authority."

The reverence these people have for bravery gives them "war chiefs" of great influence and authority, but all decisions of importance are decided upon in Council. Efforts have been made to civilize them in advance of any effort to educate, and the best and greed of our race have in many cases debauched and demoralized them.

They are furnished with breech-loading guns, fixed ammunition and scalping knives, driven into a frenzy by a wicked and ignorant course of treatment, and then we cry out because they use the weapon placed in their hands. I have found some of these people sufficiently loyal in their friendship to place themselves between danger and myself at the risk of their own lives, and so perhaps I cannot be considered an unprejudiced witness.

## GENEROSITY.

There are few people on the face of the earth as generous as the Indians, in that liberality is so largely developed that it crowds out gratitude in a great measure, as we know and understand the word. Generosity is one of the essential steps to chieftainship, as I have stated, and a stingy Indian is rare, and he is sure to be badly thought of.

In his religious and war ceremonies, at their feasts, festivals, and funerals, the widows and orphans, the poor and needy are always thought of - not only thought of, for this is done by the kneeling crowds in our gilded palaces, rich in ornament, called churches, where the softened and beautified light coming through stained glass falls like a true halo from heaven crowning each bowed head with rose and violet, but their poverty and necessities are relieved. The hearts of our outcasts and poor are not, I believe, as usual thing, very much gladdened or brightened by hearing that we are to have a great supper, a grand ball, or some inpressive religious ceremony, but with these wild and savage people, in torrid and arctic climate, these gatherings mean also gifts for the needy and suffering. They make these gifts with as much ostentation as possible, calling them "peace-gifts," or gifts of the peace, meaning that nothing is seen but the gifts, no reward or return in sight (this expression obtains when a gift is made and no return gift expected), and for days after the camp crier will sing the praises of the donor, his feats in war, his big bear redness in peace.

I have seen white men reduced to the last "hard tack" and perhaps only tobacco enough for two "smokes," with no immediate prospect but horse-meat "straight." A portion of the hard bread would be hidden away and the smokes would be taken in secret, but an Indian divides down to the last morsel. This is accounted for by his nature and his training - he finds a thousand ways to support life where a white man would starve, this gives him confidence in himself, stills his fears to future pangs of hunger, and begets faith in nature to furnish him food. Thus taking no thought for the morrow, generosity, liberality and hospitality have been obstacles to their advancement in civilization, and will continue to be until they can learn and practice something of the thrifty economy of our friends the Jews and Christians."



# Big Morning Star.

Entered at the Postoffice of Carlisle, Pa., as Second Class Mail Matter.

Subscription Price, 50 cts. a Year.

MASON D. PRATT Publisher.

INDIAN TRAINING SCHOOL, APRIL, 1881.

—Giles one of the tailor's apprentices completed during the week past six pairs of pants, and commenced on the seventh, this would be good work for a white boy and but few do it.

—Mr. Miller and his boys, commenced their farm work in good season, and have a good deal of plowing done, manure hauled and oats sown. Moses and George Walker are his principal assistants and prove very good plowmen.

—March 29th Bishop Hare once more visited the school, and had an opportunity of seeing the children of many of the Indians with whom he is brought into contact in the west. The Bishop spoke to them very appropriately urging them to improve their present opportunities and be contented till the time came for them to return home.

—The scholars' Sunday evening prayer meetings are well sustained and some of the speeches and prayers of the students, give evidence of earnest hearts, and true experience.

—One of our recent arrivals brought the measles which spread with great rapidity among the students. At one time eighty-six were sick. So many of the girls were ill that it became necessary to have the boys take their place in the dining-room. They performed the unwonted service well and cheerfully. Nearly all of the students have recovered, and we hope the epidemic is about over.

—March 22nd there were shipped to various Indian Agencies, by order of the Indian Department sixty sets of Double Harness, manufactured at the school—an order for five more sets has been received and they are now ready for shipment, making a total of 118 sets to date and a number on hand.

Our present working capacity in the Harness shop is about 12 sets of Double Harness per month.

—One of the duties to which the boys are detailed is caring for the pigs. This is not a very popular employment, and the boy whose work it was a little time since wrote to the Captain, asking to work in one of the shops, he was anxious to learn and to improve but he never wanted to "learn the pig trade." His request was granted, but his successor in "the pig trade" seems to find that it requires a good deal of time, judging by his note asking permission to attend the night school. He says:

"Mr. Standing:—I want go to school every night, because I not done hurry to feed the pigs, it is a long while I done. From your friend

Mr. Motavito.

## THE PUEBLOS OF NEW MEXICO. Extract from the Third Annual Report (1879) of the Presbyterian Board of Home Missions

In order to give a fairer view of our field, and enable you to understand its workings a little better, we herewith, give you a brief glimpse of Pueblo life as far as it has come under our observation.

Pueblo Indian life is to say the least, a very singular one. Each pueblo is a little domain within itself. Each has its full corps of officers: consisting of Governor, 1st and 2nd Lieut. Gov.; Fiscal, 1st and 2nd Lieut. Fiscal; Capt. of war, 1st and 2nd Lieut. of war. These are elected by the people annually on, or about, New-year's day. The Governor is chief in power. From him, through his Lieut's, issue all orders. The Fiscal, with his Lieut's, carry out the Gov's orders, and are the overseers and directors of the public workers. The Capt. of War, with his Lieut's, is the head of the Ancient Customs, Dances, and all that pertains to the religious and moral life of the people. He orders whom he will to dance, or practice dancing, and enforces the special obedience of those dedicated to any particular god Custom. The Priests of the different gods act under him, though independent of him

in the performance of their offices.

While there is a general similarity in the Ancient Customs of all the Pueblos, yet each P. village has many things peculiar to itself. Generally dancing is their Winter's work, and occupies much of their time in Summer. The day dances are generally, commemorative, and are less debasing than the night dances. The night dances are purely Custom or devil dances, and are attended with the lowest and worst of morals. For each of the superior gods there are official priests, whose duty it is to summon to their assistance subalterns, and as many of the people as are necessary to observe the rites of that particular deity. Many children are dedicated to this service in infancy, by their parents, and many grown people dedicate themselves. But whether they are dedicated, or give themselves, they are thereafter under the full control of the power to whom they are dedicated. Men and women have to leave their families night and day for weeks, perhaps, at a time, closed up in dark back rooms, practicing the infernal incantations of their craft, and doing those things, which even the heathen eye may not be permitted to look upon. It is from these places of darkness that the most corrupting influences of heathenism proceed: of these, the most destructive to the present well-being of the people, is unbridled licentiousness. When the practice of such licentiousness is incorporated with, and becomes a part of their religion; and even its open practice protected by the law of the Pueblo, what must the result be in the home life of the people. Part of the result is an absolute want of chastity, in both men and women, among themselves, and as a result, a continual feeling of jealousy between man and wife; besides the execution of the curse of God upon such lives.

The Pueblo Indians are, of all people, the most religious. Religion enters into every thing they do, i. e., every thing is done according to Ancient Custom. The new born babe comes upon the stage of life with all the auspices of Custom. It is fed and clothed, or not clothed, according to Custom. It is hushed to sleep with a custom song, gets Custom medicine, and grows up in the very bosom of religious custom. The father plants and reaps his field according to Custom; he goes to, and returns from his work singing a Custom song; he makes his moccasins, knits his stockings, carries the baby on his back, in fact, does all that he does, in strict conformity to religious Custom. The mother grinds the flour, makes the bread, wears her clothing, keeps her house, makes her water pots and paints them with religious symbols, all according to Custom. In fact, the whole inner and outer life of the Indians is one of perfect devotion to religious Custom, or obedience to his faith. What a lesson for Christians!

It is this complete and perfect devotion to Custom, which has kept the Indians a separate and distinct people until this day. Nothing else could have kept them in the face of so much opposition as they have encountered. It is this same devotion to the Custom which is proving, and will prove, the greatest obstacle in christianizing them. It is only education and Christianity that can break down such a power. But once it is broken, the stability of character that it has stamped on the people will be of inestimable value in their regenerated lives.

To understand the success of our Spanish predecessors, it is necessary to know their mode of working with the people. They did not Christianize them; they merely baptized, married, administered the sacraments, and buried them. The Indians retained all their heathenism, and received the rites of Romanism as an addition to their own. In the R. C. Church at Laguna N. M., the two sides of the altar, from floor to ceiling are taken up with Indian symbols such as are used in Indian dances. The canopy above the altar, consists of a painting of the sun, the rainbow, the moon and stars, the chief or heavenly Indian gods; while a few saint's heads are represented as looking over the border at the scene within. On each side of the Church are paintings of Indian objects of worship, as trees, plants, flowers, rainbow, animals, etc., representing the minor or lower Indian gods. The back of the altar is occupied with the R. C. objects of worship, as the Virgin infant Saviour,

JOHN MENAUL.

The following letter was addressed to S. Longstreth, a member of the Woman's Indian Aid, of Philadelphia, who are deeply interested in the Cheyenne and Arapahoe school.

DARLINGTON, IND. TER., 3d Mo. 25th 1881.

MISS SUSAN LONGSTRETH, Dear Friend:—I am going to send a reply to your interesting letter of January 2d now, not that I can expect an answer very soon, but because there were a few items I thought you would enjoy hearing. Let me here reassure you that all the effort you may make to get up the Christmas box is fully appreciated by both parents and children! Just one little peep into the room on that evening would have been sufficient to rejoice the hearts of any who might have helped in the labor of love. I never saw children happier, and it has been my privilege to assist in these festivities for ten years—eight in the Indiana State Orphan House, and two here. I have become exceedingly interested in this field, and it possesses a kind of fascination I can't describe. There is so much to learn of these peculiar people, and the more you are with them, the more there is to understand. If I could just picture to you their home life as it is, you would I think feel a repugnance for the tribe, yet when I consider their ignorance I am moved with pity. At times I forget how low the parents of these children are, when I look over the school-room. They are kept clean, and now have a pride in appearing well, and as you are aware there are many intelligent looking ones among them. But when I visit camp and see so little that is civilized, find so much that is degrading, I am led to exclaim with the Psalmist "Oh, Lord how long!" How long must we wait until we see them walking in the "Bible road". And until some of them are enthused with the influence of the Spirit-power, there will be little upright tendency. Their daughters are sold to the one who makes the best offer, their women are slaves, and do the work, the old women carry heavy burdens on their backs while the men sit and smoke. The old women are subject to all kinds of abuse from the young braves, and are the last served at meal time, so often go hungry. How my heart aches for them. There are only a few exceptions to the above named class amongst our Cheyennes. These are the returned prisoners from Florida, Orléans and Hampton, who are in the Agent's employ. They seem to loathe the white man's way, and do not try to accept them as a tribe. And to speak our language seems foreign to their intentions. So you may have some slight idea how difficult it is to have the school children talk. On every Monday evening we have a social for the children collectively, for a while it was for the older ones and they remained without asking. Since the holidays there has been a new rule established viz— that all who said to the Supt. "Mr. Hadley, can I stay to-night?" and after receiving permission said "thank you" remained. Last Monday all except about 15 had the carriage to use. At these socials we introduce games look at pictures &c. Occasionally a camp Indian comes in to enjoy the scene. There is one feature of the work, among the girls especially that is discouraging, as soon as they are any size they are sold, and must go to be the wives of some one they do not love, who it may be has three or four other wives. And all this, Miss Longstreth, in our own land, in the midst of enlightened America! Just now one of their annual medicines is upon us and next week our children go to enjoy the season of hilarity and I tremble for our girls, for some of them will be sold, and not return. Very soon our dear friends Mr. and Mrs. Beard will bid us good-by. How we shall miss them. They have been a comfort to us in our work, and have sown seed in the hearts of the children and old people, that must bring a harvest some day. Now who is coming to help the poor souls. It needs a nun and his wife who will devote their life work here. Study the language and study the needs of the people. I must not tax you further. Remember the Cheyennes in prayer. Will you give me the name of the lady teacher you mentioned as teaching the night school at C. I am especially interested in those boys of this tribe who are under her instruction, and would like to hear of them through her. Sincerely,

ANNA HAMILTON.

Subscribe for the Eagle and the Totem  
50 cents a year.

## Communications.

The following letter was written by a Cherokee Indian to one of our students, we print it because of its practical ideas.

MUSKOGEE, IND. TER., March 20, 1881.

My Young Friend, R. W. STEWART:—

Your letter came promptly and I answer with the greatest pleasure. Your letters indicate marked improvement. It is well for you to fix your mind on duty and study.

Judge N. B. Moore informed me that he had advised you to learn to be a blacksmith. Said your father was a good smith and thought it your natural turn of mind to excel in the same work. Good smiths can make money in this country. My advice would be for you to follow the natural inclination of your mind. The work a man likes is the one in which he can succeed if he is diligent in work.

Rosalie does not write to me often as I asked her to do. Her last letter was dated February 24.

Ask her why she keeps silent so long a time?

Your cousin John Yargo has gone to his home on Pole Cat. Ben. F. Knox is with us on a visit. Your brother was well, when he left Pole Cat Creek.

Yesterday I saw a man from Tallahassee Mission Mr. Harrington. Reported small school in operation. Mrs. Craig teaching.

I have had no letter from Watson Deer for one month. Then he was satisfied with his school and interested in his studies.

I expect him on a visit to Muskogee next Summer. When he makes proper advancement he will find a higher school in some of the Eastern States. Watson is a good young man obedient, industrious and apt to learn.

I wish you would describe the country around Carlisle naming the neighboring rivers, mountains and towns. and compare them with our country.

For what was the Carlisle Barracks first built, and what Indian Tribes are now represented in their children, and how are they doing? Do they speak English, are they learning English, how do you spend your time, do you devote all your time to study, or part to work, and a time to play, do you burn wood or stone coal, and what kind of coal is it, and how does it compare with our coal?

It is the mark of a good soldier to stand to his post and not to sleep on guard, or on duty.

I think it a compliment to be elected Captain of the Guard. I know you will fill the position with credit to yourself and honor to your country.

Cherokee and Creek Delegations have returned from Washington. I am not informed what business they finished. But I am of the opinion that their affairs remain unacted on because of the new administration coming in did not have the time to act before the adjournment of the American Congress.

How many miles distant are you from Washington? Before you return to the Indian Territory you should see the Capital of the United States and other larger cities in the north.

Well Robert you must improve your spare time in reading good books. Aim to stand at the head of your class. Be perfect in recitation, and correct in deportment. Learn and dare to do right. Let nothing or no one tempt you to do wrong. You will then gain the confidence and good will of your instructors. Often review your lessons and then you will not forget what you have passed. What are your studies? Who are your teachers.

Susy sends her compliments and thanks you for your kind letter to her. She does not attend school but will go when school opens on this side of the track in the town of Muskogee some time this spring summer, or next fall. Susy is attending to her little brothers. And Lesta Deer is our cook having taken lessons when at the Tallahassee Mission.

My little boy and I have had very bad colds during the week. We are both better today.

I met the Rev. W. S. Robertson a few days since. He was well pleased to hear good reports from most of the Creek children at Carlisle.

Spring is coming on and our farmers are preparing for the work of the season some will plant corn and cotton some sweet potatoes Irish potatoes beans and peas, with other garden seed.

Learn all you can about Agriculture.

Write again. My kind regards to the Creek boys. Let me hear from you.

Yours Very Truly,

J. Ross.

## INDIAN PICTURES!

Photographs of all the Indian Chiefs that have visited the Indian Training School at Carlisle Barracks, also of children in native and school costumes.

\*1. Sioux boys as they arrived at the Indian Training School, Carlisle Barracks, Oct. 5 1879.

\*2. Indian boys (from 16 different tribes) at the Indian Training School, April 20, 1880.

(The ranks on the ground and lower porch show the same Sioux boys who appear in No. 1.

\*3. Sioux girls as they arrived at the Indian Training School, Oct. 5, 1879.

\*4. Indian girls (from 10 different tribes) at the Indian Training School, April 20, 1880.

\*5. Sioux chiefs from Ft. Berthold, Standing Rock, Cheyenne, Crow Creek, Lower Brule, Pine Ridge, Rosebud, Yankton and Santee Agencies. Louis Rubeo, John Bridgeman, Louis Premaux, Peter Beauchamp and John Smith, interpreters.

\*6. Crow chiefs, from Crow Agency, Montana, Bannocks' from Crow Agency. Shoshones, from Lemhi Agency, Idaho.

7. Cheyenne—Lucy.

8. Ernest, son of White Thunder.

9. Justine La Framboise and Nancy Renville.

10. Capt. Pratt and Spotted Tail, with Quaker ladies from Philadelphia.

11. Black Crow, Two Strike, White Thunder, Spotted Tail, Iron Wing, Sioux chiefs from Rosebud Agency and Interpreters.

12. Brother to All, Crow Creek Agency, D. T. Like the Bear, Lower Brule, Agency, D. T. Poor Wolf, Ft. Berthold, D. T.

Son of the Star, " " " " American Horse, Pine Ridge Agency, D. T.

13. Joseph Cook, Medicine Bull, Sioux chiefs from Brule Agency. Philip Deloria, David Tatiyopa, Eli Abraham, Pretty Youngest Child.

14. Red Shirt, Pine Ridge Agency, Dakota. Thunder Hawk, Standing Rock, " "

Big Headed, " " " " John Grass, " " " " Two Bear, " " " " "

Charger. Cheyenne River Agency, " "

15. The first Indian boy who applied to Capt. Pratt—Ft. Berthold, D. T., Sept. 19, 1878—for education at Hampton, Va., was called out of the medicine lodge painted and decorated as seen in the picture.

16. White Man, Apache chief; Stumbling Bear, Kiowa chief; from Ind. Ty.

17. Tso-de-ar-ko, Wichita chief with Clark, Interpreter, from Ind. Ty.

No. 18.

Watte—Sheldon Jackson. (Pueblo Indians

Keise-te-wa—John Shields. from San Fel-

He-ri-te—Harvey Townsend. (ippe, N. M.

No. 19.

Wat-ye-eh—Ben. Thomas. (Pueblo Indians

Ki-ot-se—Mary Perry. from Laguna,

Kowsh-te-ah—John Menaul. ( N. M.

No. 20.

Tai-e-se-n-lu-ti-wa—Frank Cushing. { Pueblo

Tsa-we-ea-tsa-lun-kia—Taylor Ealy. { Indians

Tai-au-tit-sa—Mary Ealy. { from Zu-

Jan-i-uh-tit-sa—Jennie Hamaker. { ni, N.M.

21. Nellie Cary, Apache.

22. Spotted Tail, Sioux chief.

23. Spotted Tail, after his return from Wash-

ington.

24. Iron Wing, Sioux chief.

25. American Horse, Sioux chief.

26. Red Shirt, Sioux chief.

27. Spotted Tail and Iron Wing, Sioux chiefs.

28. Ouray and his wife Chipeta; Utes.

29. Poor Wolf, Mandan chief from Ft. Berth-

old, Dakota.

30. Son-of-the-Star, Arickaree chief, from Ft.

Berthold, D. T. Scalp stiek with scalp of a chief.

31. Cook, Sioux brave and daughter Grace.

32. Standing Buffalo, Ponca chief, Ind. Ty.

33. White Eagle, Ponca chief, Ind. Ty.

34. Hugh, son of Whirlwind Soldier, and

grandson of Spotted Tail.

35. Gabriel Renville, Sisseton Agency, Dakota.

36. Miss Spencer and class.

37 and 38. Indian students' slates.

39. Indian boys at work in field at Carlisle Bks.

40. Indian boys at work in shoe-makers shop

at Carlisle Barracks.

41. Indian boys at work in saddler shop at

Indian Training School.

42. Indian boys at work in tin shop, at Indian

Training School.

43. Indian boys at work in blacksmith shop,

at Indian Training School.

44. Indian boys at work at carpentering at

Indian Training School.

45. The dining hall, Indian Training School.

46. Indian bakers, Indian Training School.

47. Poor Wolf, showing tattooed body, Man-

dan chief from Ft. Berthold, Dakota.

48. Justine, from Sisseton Agency, Dakota.

49. Mittie, Towaconie, from Ind. Ty.

50. Group of ten Pueblo Indians and one A-

pache, as they arrived at Indian Training School.

No. 51. Agency.

1. Ruth, daughter of Big Head, Rosebud.

2. Hattie, " " Long Wolf, Pine Ridge.

3. Anna Laura, " " Shooting Cat, Rosebud.

4. Grace, " " Cook, " "

5. Stella, " " Chasing Hawk, " "

No. 52. Agency.

1. Alice, daughter of Lone Bear, Pine Ridge.

2. Rebecca, " " Big Star, Rosebud.

3. Kessetta, Lipan captured by 5th Cav. in N.M.

4. Harriet, Nez Perce from Ind. Ty.

5. Mabel, Kiowa from Ind. T.

No. 53. Miss Mary R. Hyde, matron.

Father's Name. Agency.

1. Anna Laura, Shooting Cat, Rosebud.

2. Alice Wynn, Lone Bear, Pine Ridge.

3. Hattie, " " Long Wolf, " "

5. Rebecca, " " Big Star, Rosebud.

6. Stella Berht, Chasing Hawk, " "

7. Grace, " " Cook, " "

8. Ruth, " " Big Head, " "

4. Mabel, Kiowa from Ind. Ty.

No. 54. Father's Name. Agency.

1. Reuben, Quick Bear, Rosebud.

2. Bernard, Ring Thunder, " "

3. John Renville, Gabriel Renville, Sisseton.

4. Horace, Course Voice, Rosebud.

5. Rufus, Black Crow, " "

No. 55. Father's Name. Agency.

1. David, Blue Teeth, Rosebud.

2. Nathan, Standing Cloud, " "

3. Marshall, Bad Milk, " "

4. Pollock, Spotted Tail, " "

5. Hugh, Whirlwind Soldier, " "

56. Justine La Framboise, Nancy Renville,

Cheyenne Lucy and Anna Laura.

57. Hope and David, Sioux from Rosebud.

58. (1) Cheyenne Lucy, (2) Ella Hippy, (3)

Fanny, (4) Mabel, (5) Laura.

59. Red Dog and daughter, Sioux.

60. Big Horse and son Hubbel, Cheyenne.

61. Bobtail and son Joseph, Cheyenne.

62. Man-on-the-Cloud, Cheyenne.

63. Man-on-the-Cloud and Mad Wolf, Chey.

64. Little Raven and dr. Anna, Arapahoe.

65. Yellow Bear and dr. Minnie, Arapahoe.

66. Left Hand and son Grant, Arapahoe.

67. Tom Carlyle and Bob Bent, Intr., Chey.

68. Cheyenne boy Darlington.

69. Jack and Kessetta, Lipans.

70. Sheldon Jackson, John Shields and Har-

vey Townsend, Pueblos.

71. Ben Thomas, Mary Perry and John Men-

aul, Pueblos.

72. Frank Cushing, Taylor Ealy, Mary Ealy,

Jennie Hamaker, Pueblos.

73. Miss Hyde and class of Pueblos.

74. Joseph and Moses, Menomonees.

75. Walter Matches, Cheyenne.

\*76. Indian student's brass band, Indian Train-

ing School.

\*77. Chapel, Indian Training School.

\*78. Girl's quarters, Indian Training School.

\*79. Office, Indian Training School.

\*80. School Building, Indian Training School.

\*81. Boy's quarters, Indian Training School.

\*82. Capt. Pratt's house.

\*83. Miss Irvine and class.

84. Miss Mather and group of 3 Menomonees.

85. Miss Mather and group of 4 Sisseton Sioux.

\*86. White Buffalo, (Indian youth 18 years old

with naturally gray hair.) With Indian costume.

\*87. 2 Shoshonee and 13 Northern Arapahoe

children as they arrived.

\*88. Group of 15 Creek girls in school dress.

\*89. Group of 10 Creek boys in school dress.

All pictures marked (\*) are Boudoir size and

will be furnished at 25 cts. each, or \$2 50 per

dozen. All others are the regular Cabinet size,

and will be furnished at 20 cts. each, or \$2 00

per. dozen. Special discount given when ordered

in large numbers.

J. N. CHOATE, Photo'r.

Carlisle, Pa.



# Big Morning Star.

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Subscription Price, 50 cts. a Year.

MASON D. PRATT Publisher.

INDIAN TRAINING SCHOOL, JUNE, 1881.

## Home Items.

—The work of excavating for the new hospital building is about completed and mason work will commence at once.

—We congratulate our little friend the *School News* upon its constantly increasing circulation. In spite of its recent enlargement the price of a year's subscription is still but twenty-five cents.

—The floor has been laid in the gymnasium, the work mostly done by the carpenter's Indian apprentices in a creditable manner. A squad of boys are now at work whitewashing the interior so we may have a large room for our first examination.

—Twice within the past two weeks we had a day set and preparations made for a picnic to Pine Grove but on both occasions the weather proved unpropitious and the project had to be abandoned.

—Work has gone forward on our gymnasium until now it is approaching completion. The last rainy night it was great fun to witness first attempts at roller skating. Quite a number of teachers and students were there to try the new floor, and boys and girls were delighted with the novel diversion.

—The whole of the fence surrounding the school domain has been whitewashed by the boys during the past month and judging by the number of requests received from boys who wished to participate, or as they put it "learn the whitewash trade," the work is quite popular, perhaps owing to the fact that in this way they can become *white men* in the shortest possible time.

—Julia Good Voice and Maggie Stands Looking two Sioux girls now spend half the day in school and the other half in the industrial room. They are becoming quite expert seamstresses, and learning to cut out dresses very nicely. Two of the Creek girls have made dresses for their baby sisters at home, and Justine has made herself a dress. They are very proud to have done so much in their play time.

—The lateness of the season has very much crowded all farming operations but at the present time the school farm is in as good order as any in the neighborhood and in advance of most. There is a great improvement in the working capacity and usefulness of the boys over what they were a year ago, then they could barely handle a team, now nearly all the plowing has been done by them, and they are more trusty and careful in all their farm work.

—It has frequently been surmised and suggested even by those of experience connected with the school, that as the scholars advanced in their studies, and became more familiar with the manners and customs of the whites they would be more difficult to govern, and impatient of control; this has not been the case so far, but the reverse is our experience. It is not too much to say that present obedience and rectitude proceed from principle and character and not from feelings of novelty or fear. No children of any race behave better.

—The benefits derived by the boys and girls who were, during the vacation of last year, placed with such families as were willing to receive them, were such as to make it desirable if practicable to extend the same privilege to a much greater number during the present summer. So far 36 boys and girls have been applied for, but the supply is by no means exhausted, and we would say for the benefit of those who many be debating this matter, that both the boys and girls are so instructed in the ordinary duties of home and farm that they will be found far from useless or unprofitable and we believe the arrangement will work to the advantage of both parties.

—"CARLISLE BARRACKS, Pa., June 3, 1881. Mr. Starding: Please this morning I want change my work. I get tired I cannot work, some work give to me harness maker and blacksmith and tailor shop which can you tell me, nobody cannot work in tailor shop. That is all, from Stanton." The above request is from a Cheyenne boy of powerful build and muscle, who has been working at the carpenter's trade; now that the weather is getting warm and eight hours work with saw and hammer in the sun is somewhat fatiguing, he asks to be transferred to the tailor shop. Unfortunately for his summer's case the request comes at a time when the purpose is too evident to make the change permissible. Stanton you may expect some good hard work this summer.

The boys who had scarlet fever thought it very hard to be kept in quarantine so long after they seemed quite well again. One morning they sat in the sunshine, their faces turned toward the school singing "Oh, think of the home over there," and as the words "over there" recurred in their song, each pointed across the fields to the Barracks. One of the boys tried to bribe the Doctor to let him come back, writing thus to him:

My dear friend Doctor:—If you please I want come home to-morrow and I want see my box and my friends too and I want see my Cymbal I want play once, and some body read for me my letter and I want two day I stay here and I want to go to Sunday school. I want see my teacher Miss Phillip if you please. I give you 25 cents from Hospital boy.

I back very soon tell me what you think.

CONRAD.

## Working out Road Tax.

Our large boys have been helping the county authorities to put the county roads in good order, and thus are learning one of the responsibilities of citizens.

## CONCERNING WILLIAM PENN.

A member of the Society of Friends in this city, a person whose hand is in many good works and whose zeal in matters of philanthropy is well known to Philadelphians, has written to us as follows concerning the proposal that the remains of William Penn shall be removed to this city:

"All the members of our Society with whom I have conversed on the subject are entirely opposed to disturbing the grave of William Penn, especially as one of his wives was interred in the same grave. If he had wished his remains to be brought to this country, he would have undoubtedly have given directions to that effect."

What the great body of Friends in Philadelphia and Pennsylvania think of this matter, is surely worthy of attentive consideration. They, more fully and truthfully than any other persons living, represent him and his sentiments. They represent the principles upon which the commonwealth and municipality were founded, and many of them are the lineal descendants of Penn's friends and co-laborers. To what extent their views are expressed by the writer of the above letter and those for whom that writer speaks, can only be conjectured; but an effort will be made to ascertain the facts so far as may be possible. It is the intention of the Commissioner, Mr. Harrison, who was appointed by the Governor to effect the removal of the remains, to consult with leading members of the Society of Friends before he shall attempt the performance of his task. Whether a general manifestation from these persons of disapproval of the undertaking will be effectual in discouraging it, remains to be seen. At the present moment the threat of resistance upon the part of the trustees of the burying ground in which Penn reposes indicates an obstacle which may possibly strengthen the demands of the opposing Friends upon this side of the ocean. It is worth while, perhaps, to say that the fact of the interment of one of Penn's wives in the same grave with him, is well known, but as there is information that Penn's body is enclosed in a leaden coffin, it is believed that no difficulty will be found in securing it without peril of mingling his dust with that of others. The writer of the letter from which we have quoted, goes on to express further views of the matter, as follows:

"If the bi-centennial Association wish to express their admiration of the noble Founder of our State, let them devote the money contributed for that purpose to an object

well known to have been near his heart; the welfare of his Indian brethren. If he were living, how delighted he would be with the Carlisle Training School for Indians in his own State! And, strongly adverse as he would be to pomp and show, we may be sure that, if he could be consulted, he would direct the money to be used to endow this excellent institution in the heart of Pennsylvania. Are not his high aspirations when he met the Indian chiefs under the elm tree at Shamokin now being fulfilled by the establishment of this school in the Cumberland Valley?"

These words, it will be observed, embody a suggestion which may fairly claim attentive consideration upon the ground that it is both reasonable and practicable. The proposition is that the bi-centennial anniversary of the landing of William Penn shall be celebrated, not with flag and drum and trumpet, with idle and unprofitable ceremony, but an earnest attempt to promote a work which has been begun precisely upon the lines laid down by him when he founded this city and State. For two centuries we have robbed and oppressed the Indian, visiting him with fire and slaughter, dealing treacherously with him under a treaty system which we have abused most basely to our advantage; pushing him downward to deeper degradation, refusing him civilization, education, manhood and citizenship, paying the penalty for our crimes in the massacre of our people, the waste of our substance and the robbery of our Treasury by thievish rings. At last, when the Indian can be pushed no further to the westward, and there remains no alternative but to civilize him or to exterminate him, we have begun to do at Carlisle and Hampton the work for the Indian which William Penn would have done and which William Penn's people have often tried to do since his time.

The Carlisle School is at our very doors. It is in operation in William Penn's own State. The children whom it cares for have been brought from the far West almost to the spot where Penn put in operation the only just Indian policy that this country witnessed in early times. The school is ostensibly supported by the United States government. As a matter of fact, it is not properly supported. It is in grievous need of many things for which money cannot, and probably will not be found by the Indian Bureau or by Congress. What could be more appropriate than the creation of an endowment fund, by the people of this city and State, for the benefit of the institution? In what manner could the memory of William Penn be more highly honored than by the assurance that this school, which is turning savage Indians into civilized, intelligent and self-supporting men and women, shall never languish for want of money? The best monument that can be erected to the memory of a good man is not a pile of useless stone or a figure of brass, not a tower five hundred feet high bearing his effigy; but an active and living charity which shall ceaselessly bring blessings to unfortunate human beings. And it is impossible to conceive of any more fitting monument to the man whose noblest fame rests upon his determination to show to the red man love and mercy and justice, than the establishment of a fund which shall enlighten the minds, strengthen the hands and purify the lives of the children of the red men who have been brought within the boundaries of Penn's commonwealth.—Philadelphia Evening Bulletin.

The Quakers are not as a rule considered anxious to make proselytes but it would seem from the following item from the *Friends Review* that they are not negligent of the opportunity when it comes. We wish them in this and every effort that tends to the benefit and enlightenment of the Indian race, abundant success. Certainly if these 80 Indians are converted into good Quakers there should be no further apprehension of their going on the war path:

"Timbered Hills Monthly Meeting was held at Wymadott meeting-house Indian Territory, on 5th mo., 14. The attendance was very large, especially of Indians of various tribes, at a public religious meeting held the evening before. Beside the regular business of the meeting a committee appointed on the subject reported favorably on the admission of 57 Indians, and they were accordingly received. These, added to the 23 received before, make 80 Indians admitted.

"The meetings among the Senecas continue.

"Matthias Splitlog has built an arbor to accommodate the meetings at his place during the summer."

The following account of a trip to Philadelphia and of the Duke of Sutherland's visit to the school was written by a little Kiowa girl, thirteen years old, to her brother in the Indian Territory:

INDIAN TRAINING SCHOOL, May 7, 1881.

My Dear Loving Brother:—I am very glad to write to you this morning at Carlisle school. I want tell you something about what I went to Philadelphia. We went first to see the animals. Then went to hotel to eat dinner there, and when we done eat Capt. Pratt takes where the big boys and little boys school. Then we went first to see the boys room. One of the kind ladies took us in the chapel then little while the boys come in. Seven little girls sang a song for them. Then the boys spoke too, and the boys went out. We went out too and we went to another school. That is all the big girls and little girls' school. The boys spoke again and we sang too. One lady reads in the book about a mother and her son. We are very much pleased to hear that lady read a book. Capt. Pratt takes us in a cars wagon we see a good many things. When it rains we come back to the hotel again and we had supper. And we went to speak again. And we looks up and they are good many peoples there. We go out when we done. And when it time to go to bed we went up stairs to bed. All the girls and Miss Semple and Miss Burgess we all sleep in one room. In the morning we went to the deaf boys' and girls' school. We are very glad to see them, they are very glad to see us too. And we had dinner there. We come back to hotel again we had supper. Then we come to cars, now I am very glad to come back at Carlisle school again. That is all I tell you about Philadelphia this morning. I want tell you here about our school, we work every day.

One day Duke of Sutherland came to see us what we learn here at school. He is very rich man than the other men. He spoke to us before he go back his own country. He takes one of the Indian dress, I tell you that dress is made of elk teeth. That is one of the Kiowa girl's dress. I will tell you that girls name Peatone. The spring is come now. The grass is green and the trees are green too. The flowers is grow in the ground. To-day it rained but now it is all gone. I am very happy to write to you this morning at here. I must stop my writing to you this morning. I want you answer my letter as soon as you can this time. I hope you will be a good man. Try hard every time dear brother. From your loving sister

MABEL DOANMOE.

#### Letter from a Shoemaker's Apprentice.

CARLISLE BARRACKS, PA., May 12, 1881.

Dear Sir, CAPT. PRATT:—Now let me try to write to you some more this night, and I must say first good evening sir Capt. Pratt, and now I want to tell you something about the shoe-shop, and what I have to do in the shoe-shop. I have learned to make shoes, because when I go back home to Indian Territory, I can make many shoes. This month I work in the shop all day, because I want to know a new part of shoe making, I try to fix of a new shoe it is very well because that is not very hard, I think so.

I try to do what is right always, and will try my best every day I will remember all the time myself because I want to walk in the good way, and I can do many thing here, I will try to be a smart boy because that way is right. The white peoples' way are right, I am anxious to do some hard works all day, and I want to do all I can now I hope you are well, write to me some time and tell me what are you think about my letter, and now I go to the night school I think it is a pretty good school I try to study hard and get a great many lessons I can get a good education. I have learned to write the English language some. I try to be a gentle boy all are kind to us I am fond of reading and working, and now I will say how are you, are you very well, I am very well to, that is all I will tell you this night.

From a Kiowa boy

LUCIUS AITSAN

#### Letter from a Cheyenne Student.

CARLISLE BARRACKS, PA., May 14th 1881.

Dear CAPT. R. H. PRATT:—I am want to work again in white-wash, I am sore eyes, that reason I stop working in white-wash. I am not sore eyes any more this time and I want to work

every day. I am try hard to learn how to work and if I know how to work I will not poor when I return back home. I am want to go to school in night. When you said to children 'try,' and I hear you, I thinking when come back home I will not tired when I work. Please answered my letter back. I am your friend

MR. LEONARD.

One of our Ponca students, William Snake, the son of Big Snake, the Ponca chief who was killed by troops in the office of the Indian Agent, recently received the following letter from his two uncles Standing Bear and Yellow Horse. From the letter, which was written for them by the missionary laboring among them, it appears that their people realize the emergency of their present condition, and we hope "the old lazy" is indeed "left behind forever." The missionary says, in an accompanying letter, of this band of Poncas in Nebraska, "all that are here work very hard and have done more work the past severe winter than the whites have done. Though they had but ponies to draw wood yet they have cut and sold in our market about 350 cords, and to the steam-boats on the river about 100 cords, 'The old lazy' is left behind forever."

PONCA CAMP, D. T., March 24, 1881.

WILLIAM SNAKE, Dear Nephew:—I have just received your letter. I am very glad to hear from you. Now I have got a friend to write a few words to you. I am very glad you are trying to learn something and get a good education. If you get a good education then we will have some one to teach us. That is what I want you to do—to learn something. I think of you every day and remember you. I find myself full of sorrow, now you are getting big enough you ought to know what it is that makes me sorry—when I think of your father and his cruel death.

Now go on on and do all you can. Now we are very glad you learn to read and can write us such a letter. Learn more and learn many things. Learn civilization and all things christian people do. You are young and can learn and help us. Now we try to learn something but we have no teacher, no school, no books. Now we see how white people do some things and we learn how to do so. Now we learn how to do farming and cut wood to sell. We want to learn many things, but cannot. We want a school and a missionary. We have a friend who comes to us and preaches to us about God and the Savior and teaches us things about the Bible, and to pray. We try to do as he teaches. All work hard to get along and try to do well. We want to have you write.

Your dear Uncle.

STANDING BEAR.

From Yellow Horse

My Dear Nephew:—I will put in a few words into Standing Bear's letter. You want to hear how we are since we got back into our old country, since we came here we are doing very well. You want to hear about your little sisters and brother, they are doing very well and are happy. Also my dear nephew you write that you did not come to that great school only to learn to read and write, but you came there to get a good education and learn many things. That is good, and we are very glad. Don't you fail in what you try to learn. Do your best and learn all you can so when we go forward (advance in years, he means) you can come and teach our children when you grow up and get a good education. Also when you know you have got a full education we want you to come here and live with us. I have a letter from a boy named Fred Smith, I don't know who he is, and when you write again tell me what his Indian name is. He says in his letter he hates the old lazy it has done so much harm. He says he works hard to learn books. We are glad. We are working hard too, and I am not going to drop it. The old time and the old way we are dropping that and all about it and are turning our way into the English customs. Now the old year is up, to the end, the spring is coming and we are going to try and raise some thing as the whites do. Only one thing we look upon, that is the Great Spirit above us; He must help our work then it will do some-thing. We look up to him and pray to him every day. We have lots of chickens and

hogs and hope when the summer is out we will have more, and we are doing very well. That is what I have said and will not say any more now. Your Uncle

YELLOW HORSE.

P. S.:—That boy Fred Smith he said he would come and put up a house in the old Ponca country. We are glad, and will be glad to have him come. Y. H.

#### The Indian Question.

Editor of *The Conference News*:—You will accept the thanks of the writer for the description you gave, in a recent issue of *The Conference News*, of the Indian School at Carlisle. I trust your facilities are such that you can and will favor your readers frequently of the progress and prospects of the school. The writer has spent a little time among the Sioux as long ago as 1857, and from personal observation then became convinced that the United States Government could make a first-class investment, by taking every Sioux Indian, man, woman and child, and sending them east to a first class boarding-school. The expense of armies, annuities, and a great number of other matters growing out of the Indian question, not to speak of the fearful losses of life and property growing out of the many massacres and plunderings committed from time to time would be, I am sure, in large part saved by so doing. That the Indian is capable of civilization, these Indian Schools, now only in their infancy, abundantly prove, and they clearly demonstrate the fact that the school plan is a correct one, and by far the cheapest in the end. The policy of civilizing or rather taming the Indians (as it is sometimes called,) by the military power, is very much like the plan made use of by some persons in capturing an escaped canary bird, who pursue it with the gong and shot gun. If the first is not efficacious the second is sure to be, but it does not improve the Indian nor the bird unless the old adage should prevail, "That the only good Indian is a dead one;" and in that case how can we blame him for taking the same view of white men? As a question of economy every consideration is in favor of the educational policy. The missionary in the field is good so far as it goes, and the writer has full faith in the scriptural doctrine that 'a little leaven leaveneth the whole lump,' but a little leaven will not leaven a Chicago grain elevator, and to surround him with civilization, where he cannot but realize the contrast of civilized life with his own, is the surest and most speedy way of restoring him; besides every interest of humanity, of policy, of economy, favor the educational feature. In 1858, Little Dog, a chief of the Sioux, tendered the writer his son, then about 4 years of age, and implored him to take him east and have him educated. The writer declined this charge to keep; but the problem now mentally arises with the writer, since now that this same child has if living reached the age of 27 years and has likely become a chief and a warrior, if he had been then taken east and educated, how much could have been saved to the United States by making him a friend and pacificator of his people, while on the other hand his voice and tomahawk may be industriously wielded against the white man. The same question is open as to every member of every tribe. One chalk erayon and black board has more civilization in it for the Indians than all the shotguns, powder and lead, that Uncle Sam can buy for the next twenty-five years. Let our government go on in this work, and follow it up faithfully and well and the result in a very few years will astonish the world, and lead the Government to ask of itself, when reviewing its past Indian policy, "what have we been doing?" Our State of Pennsylvania has a number of very good Soldiers' Orphan Schools which from the force of circumstances will soon be closed. Let our Legislature tender the use of these school buildings and grounds to the Department of the Interior for the purpose of educating the children of the sons of the forest, and show by our actions that we mean to do them good. Mr. Editor, will you not write and give the use of your columns to the promotion of Indian education, and let the motto of this great civilized people be, "education and not extinction." Ex-PIONEER in *The Conference News*.

SUBSCRIBE FOR THE "EADLE KEA-TAH TOH," 50 cents a Year!



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. 1.

CARLISLE BARRACKS, PA., JULY, 1881.

NO. 12.



HARNESS SHOP AT THE INDIAN TRAINING SCHOOL.

## WHAT IS THOUGHT OF US THREE THOUSAND MILES AWAY.

### "The Future of the Red Indian."

From the "London (England) Spectator," of May 28th.

"We notice elsewhere the accusation of neglect, and even of wrongdoing, in the matter of Indian Tribes, which an American lady brought against the Government of her own country. The accusation is proved only too clearly; but it is pleasant to be able to hope that a better time is at hand. The duty of protecting a helpless and injured race has been publicly recognised, and a scheme has been devised for fulfilling it which seems to have a fair promise of success, and which can, anyhow, claim an honest and kindly purpose.

The axiom that any effective action must begin with the children has been recognised, and a school has been founded in Carlisle, Pennsylvania—the type, it is hoped, of many more to be established hereafter—where Indian children may be received, separated entirely from adverse influences, and trained in the habits of civilized life. Some hundreds of them have been the subjects of this training, and with results that seem thoroughly satisfactory. Many of them came direct from 'the camps,' in a state of absolute savagery. 'When they were assigned to their sleeping quarters they lay down on the veranda, on their bellies, and glared out between the pallings of the railing like wild beasts between the bars of their cages.' They had to be taught 'everything, except swallowing, walking, and sleeping.' Little more than a year's teaching sufficed, according to the report of a competent observer, to bring these wild creatures up to the level of white children. 'Considering the length of time during which they have been taught, I could see no difference between them and white children.' Arithmetic and writing are, we are informed, the accomplishments in which they excel. As far as arithmetic is concerned, this seems to tally with the common experience of our own primary schools. Here all children start equal, nor do the facts of hereditary culture tell against rapidity of progress. The Carlisle School, which is visited by a committee of Indian chiefs, is worked on the industrial system. Two Indian boys manage the bakery; all the shoes used in the institution are mended, and some of them are made, by its inmates. All the tailoring is done at home, the coat appearing to be an easier article to manufacture than the shoe. There is a blacksmith's forge, a wagon factory, a harness shop. Nay, more there is a printing press, where all the type is set up by Indian boys. They even aspire to more. 'A paper is published by Samuel Townsend, a Pawnee boy, in which all the matter and work is furnished by Indian boys.'

They possess another accomplishment, to which few English lads would aspire. A Philadelphia journal tells us of a meeting to be held in that city, to which the superintendent of the Carlisle School was to bring a number of Indian boys and girls. 'Some of the children, also, will address the audience.' It is abundantly clear that these young savages from the prairies are apt to acquire the versatile industry and self-possession of their white fellow-citizens.

As we write, we have before us an interesting series of photographs vividly illustrating the process which these Indians—and there are adults as well as children among them—are passing through. Here is a picture of 'Sioux boys, as they arrived at the Indian Training School,' in October, 1879; 'boys,' it must be understood, being a somewhat elastic term, and including a considerable range of age. And here, again, is another, which shows them a year and a half afterwards. The change is marvelous. It must be seen, to be fully appreciated. We can only say that it surpasses the change from a crowd of country bumpkins to a drilled regiment, though this would seem to be about as great as human nature can admit of. When we examine the faces a little more closely, in the larger photographs which enable us to judge of feature, we find a type which seems to have not a little solid strength about it. The countenances have scarcely any beauty; in intelligence, we should say that they seem inferior to the average of our rural children, but certainly above that which we are accustomed to see in workhouse schools. One or two faces of marked vivacity and acuteness must be excepted. The older Indians present contrasts not less remarkable. A figure that has an air of an irreclaimable savage, as it stands in a group of 'Indians at Fort Marion,' appears transmuted into the likeness of an average Undergraduate, not very clever, perhaps, but quite civilized, after five years of training. This young man was, we understand, taken prisoner, with others of his tribe, in one of the savage wars which have been waged of late years by the United States against the tribes of the West. Another photograph shows a lad in entire Indian costume. It was his wardress. He brought it with him from the camp, which he has left forever, to take up his American citizenship. He desired to secure this likeness of himself before he gave up his Indian life. Curiously picturesque it is, with the tall crown of feathers, some two feet high, and the moccasins, while the long hair, perfectly white, we are told, streams over his shoulders. It can hardly be without a regret that we contemplate the disappearance of these romantic figures. As we turn over the photographs, names that call up many associations of history and romance present themselves. Here is 'Poor Wolf,' a chief of the 'polite and friendly' Mandans, not wholly extinguished, we are glad to see, by the small-pox. He wears the Indian dress. His bare breast is covered with tattoo-marks, a snake, a parrot, a drawn bow among them; but he wears a pair of spectacles. Here, again, is 'Red Shirt,' a Sioux chief, who shows us the only really handsome face in the whole collection. He has the moccasins, but he wears a black-cloth waistcoat a regulation collar and tie. 'Standing Buffalo,' a Ponca chief, surmounts a costume mostly Indian with a billycock hat. He is, we are told, in the Ponca police force. The change which is thus beginning to make its way will have to be complete. It is the only way in which the race can be saved from destruction. If that race is to continue, to put the matter in the shape of a paradox, it must disappear. It must assume the name and the appearance as well as the habits of the nation which is now what it once was, the American people.

Before this result can be accomplished, another change is necessary. The Indian Reserves must be divided, and the tribal system of tenure given up, for the individual possession which is more suitable to the conditions of civilized society. So settled and appropriated, these domains would cease to attract the greed of the white man, and the Indian would stand on the same footing as the other subjects of the American Government. His claims are put simply and forcibly in a petition addressed to Congress by the General Assembly of the Presbyterian Church:—"1. Give him a home, with a perfect title in fee simple. 2. Protect him by the laws of the land, and make him amenable to the same. 3. Give him the advantage of a good education. 4. Grant him full religious liberty." This policy it is urged, and doubtless with good reason, would bring about the end of those Indian wars and Indian wrongs which make, perhaps, the least creditable page in the history of the United States."

# Big Morning Star.

Entered at the Post Office of Carlisle, Pa., as second class mail matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JULY, 1881.

## Report of the Committee Making the First Annual Examination of the Carlisle School, Held June 16th, 1881.

The undersigned, having had the privilege of witnessing the closing examination of the pupils of the Indian Training School, at Carlisle Barracks, under the management of Capt. Pratt, and of inspecting the operations of the Industrial Department of the same, desire to give expression of gratification caused and the impressions made upon them by all that they have seen.

And first of all we have to say that it has been with admiration, bordering on amazement, that we have observed the facility and the accuracy with which the children passed through the various exercises of the school room. The manifestations of advancement in the rudiments of an English education are to us simply surprising. In reading, geography, arithmetic, and especially in writing, the accurate training apparent in all the classes, and the amount of knowledge displayed, are in fullest proof, not only of skillful and successful teaching, but no less of aptitude and diligence on the part of the Indian children. Considering the brief period during which the School has been in operation, and the fact that the greater portion of these children entered it in a wholly untutored condition, the advancement made by them, as evince in the examinations we have witnessed, are conclusive at least of their capability of culture. We are fully persuaded that improvement equal to that which we have witnessed, in the case of these children of the plains, made in equal time by American children, would be regarded as quite unusual. And when the difficulties of communication, consequent upon diversities of language are taken into account, we can but feel that the results of which we have been the witnesses to-day justify our judgment of them as amazing.

What we have seen in the Mechanical Departments of the School has been matter of equal admiration. It was a happy conception of Capt. Pratt to combine industrial education with the instructions of the school-room. In this way the larger boys of the school are, while obtaining the elements of a good education, enabled to learn a useful trade. It is obvious to the least reflective that this must prove of incalculable advantage to them when the times shall have come for them to return to their respective tribes. Besides the ability it will give them in the matter of self-support, it can hardly fail to secure them enviable position and influence among their people. In the several branches of mechanical activity now being carried on in connection with the school, we have been no less impressed with the aptness to learn, and with their skill in work, than we were with their mental capabilities. In harness-making, tailoring, wagon-making, carpentry, and in tinner's trade as also in printing, the products of their labors evince skill which we think will not suffer in comparison with that of our own people under like conditions.

It but feebly expresses the judgment formed from what we have observed, to say that we regard the experiment made in this school to educate and every way improve Indian children, a very remarkable success. In a little more than a year these children have been brought from a very low point of natural ignorance and of barbarism to the possession of many of the benefits of civilization, while their capacity, and their earnest desire, as well as that of many of their parents, for its fullest benefits, have been unmistakably shown. We cannot forbear the decided expression of our judgment that this method of dealing with this unhappy people, is, by the results attained in this and kindred schools commended as eminently wise, and deserving of much wider adoption. In fact, we cannot hesitate to express our conviction that it ought to be made a fundamental feature of national policy in our future dealing with the Indian tribes.

In conclusion we desire to give distinct and emphatical expression to our belief that the general management of this enterprise is of the most excellent character. Capt. Pratt brings to his work rare intelligence in all that pertains to Indian character and to the requisites for its successful management. In him energy and enthusiasm are joined with a solicitude almost parental for the children under his care. In him, as indeed in all the teachers of the school, there seems a prevailing desire for the well-being of every child; and both he and they are to be congratulated on the success of their arduous and faithful labors.

Signed,

J. A. McCauley,	Pres. Dickinson College.
Jos. Vance,	Pastor 1st Pres. Ch., Carlisle, Pa.
Wm. C. Leverett,	Rector St. John's Ch., " "
C. R. Agnew, M. D.	New York City.
F. E. Beltzhoover, M. C.	
E. P. Pitcher,	New York City.

By invitation, received through Genl. Hartranft, from the committee having in charge the Bi-Centennial movement in Philadelphia, about sixty boys and girls attended and took part in the meeting in the main centennial building on the 4th of July. Some of the boys made speeches, the little girls sang "America" and the band played several pieces. The following letter has since been received:

PHILADELPHIA, July 12, 1881.

CAPT. R. H. PRATT, Dear Sir:—It gives me pleasure to inform you, and through you the Indian boys and girls of the U. S. Government School at Carlisle, that I am instructed by the President of the Bi-Centennial Association, and the Committee of twenty-five having in charge our recent Fourth of July celebration, to return the cordial thanks of this Association to yourself and those who accompanied you to our celebration. We were especially pleased to have you with us, and our celebration was a grand success. May your efforts in behalf of the best interests of the Indians continue to meet with cordial recognition, and redound to the glory of our country and humanity. Very truly yours,

CLIFFORD P. MACCALLA, Cor. Secretary.

DIED—at "Tallahassee Ruins," on Sunday, June 26th, 1881, of nervous prostration and debility, Rev. W. S. Robertson.

Mr. Robertson remained here the first two or three weeks of the month under medical treatment with apparent beneficial results. Feeling so much improved he returned home, only to be again prostrated from which he never rallied. The fire on Dec. 19th last, which destroyed the mission building, left to his care a corps of ten teachers almost shelterless in one of the coldest storms of the winter, and much property to be gathered together and protected. The exposure consequent, and added to this the long uncertain waiting for a reply to the telegram sent to the Secretary of the Board of Foreign Missions announcing the destruction of the mission building, and which came in a letter fifteen days later, couched in the form of coldest comfort, laid undue burdens upon his powers of endurance. Apparently the surroundings at his death were not commensurate with the intense devotion to his life work, which has characterized his labors through thirty-two years of missionary service among the Creeks. During these years the first and ever present object of his life has been to educate, elevate and Christianize the youth of the Creek Nation. It was the burden of his heart until it ceased to beat. In the last days of his sickness his wearied thoughts gave utterance to it as follows: "If the trus tees want me they will send me word," "If the Creeks will let me try I will do the best I can," etc, and his prayers were continually ascending in behalf of the people to whom he had given his life. He went to his rest from the ministries and watchful tenderness of wife and two daughters, Mrs. Craig and Miss Grace, the other daughter, Miss Alice, from Carlisle, Pa., not reaching home until Monday morning.

A grand life work is completed. There many be great advance in knowledge and in morals among this people, a wondrous structure of enlightenment may arise, but down deep and firm beneath its walls will be found a sure and enduring foundation laid by the unfaltering hands of this Christian hero and martyr. His rest is beyond reach of troubling neglect, beyond doubting reproach, and God Himself hath given peace, everlasting and sweet.—*Indian Journal*.

For several months past we have been trying to induce our apprentice boys and others who have the means of making money, to deposit a portion of their earning in the savings bank on interest, instead of spending it as was generally their custom. A few of the boys had already opened bank accounts, but on the pay day at the end of June most of the others began this system of saving which will be of so much value to them in the future, so that now there are forty seven of our boys and girls depositors in the long established Carlisle Deposit Bank and although their earnings are small yet in the course of their school experience we are sure that many of them will gain snug little sums which will be very great helps to them when they go out from the school to begin life. Had we the space we would print the names of these boys and girls as a roll of honor.

While at Caldwell—the present south-western terminus of the Atchison, Topeka & Sante Fe R. R. and the point from which government freight is shipped to the various agencies and forts of the Indian Territory—I was informed by the shipping agent that he had the previous week loaded 200 Indian teams at that point. A trader also informed me that he much preferred the present system of trading with Indian to all barte systems, that now they paid cash derived from freighting &c., and were treated as any other cash customers would be, and the trader knew exactly the basis upon which he was doing business and could afford to sell much lower. The feeling of the border citizens toward the Indians has undergone a great change since he has become a working man. In the effort to earn money he also earns and receives the respect of people who however rough in manner and exterior admire pluck, and will always help those who help themselves.

Not one word of jealousy did I hear that \$30,000 or \$40,000 which used to be paid to white contractors for freighting, is now paid to Indians who do it and in this way make use of their surplus horses and energy which heretofore found its outlet only in the war-path and buffalo hunt.

A. J. S.



# Big Morning Star.

## TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH one Year, .50 cts.  
For the SCHOOL NEWS one Year, .25 cts.  
For the two papers to one address one Year, .60 cts.

Both papers are published monthly. The School News is edited and published by Samuel Townsend, a Pawnee boy. The EADLE KEATAH TOH will be furnished to clubs of ten or more at twenty per cent. discount! MASON D. PRATT, Publisher.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JULY, 1881.

## SCHOOL NOTES.

- The end of volume one.
- Vacation commenced on the 1st.
- We have at present 109 children on farms.
- All the shops are kept running during vacation.
- Our first annual examination was held on June 16th.
- The foundation for our new hospital has been laid and the wood-work begun.
- Miss Wilson our nurse has left for a two weeks' vacation, during her absence Miss Mills attends to the sick.
- The placing of boys and girls for the Summer vacation among families, has, with a few exceptions, so far been satisfactory.
- The wagon shop is getting ready for shipment the wagons required by the Department. Two are for Oregon one for Washington Territory and two for Dakota agencies.
- Dan, Tucker an Arapahoe has done all the iron-work, and Chas. Kawboodle a Kiowa all the wood-work, including the wheels, on two wagons which are to be sent to Indian Agencies in Oregon.

THE FARM—Our harvest work has been pushed for the past week, perhaps never before was there such a variety of languages represented in one field, Northern Arapahoe, Southern Cheyenne, Comanche, Kiowa, Sioux and Menomonee are all learning together modern methods of harvesting. At this writing the crop is cut and more than half safely stored in the barn. The prospect for oats, potatoes, corn, &c., is good.

By private letter from the Cheyenne Agency we are informed of the arrival there of five boys recently returned on account of health, and that some of the boys are "tired of camp already and homesick for Carlisle." We are also informed that "a successful year of school work closed on the 30th June and the results were highly satisfactory." Agent Miles has over three hundred of his Cheyenne and Arapahoe children in boarding school, which although only about one fourth of the children under his care is yet a far greater proportion than any other agency can show. We note another very interesting statement in our letter. It is that "The condition of the President is the all absorbing topic of the day, even here on the plains, and among the Indians. Whirlwind, Little Robe, Raven and others are as anxious to see the daily bulletins from Reno as most of the whites and are as much rejoiced now that recovery is probable."

One of the contractors on the California Southern Railroad is reported to be employing Indians with satisfactory results. This is practically a new experiment, although for more than a century Indian labor has been occasionally resorted to on the Pacific Coast, chiefly in agricultural occupations at points where the services of white men were not to be obtained. It is, besides, an interesting and a hopeful experiment, for it may be predicted with a reasonable degree of assurance that, as a means of civilizing the Indian, daily and systematic work for which he is promptly paid and to the faithful performance of which he is strictly held, will accomplish more than treaties and training schools. Hitherto within the narrow limits which have prescribed his employment the Indian has been a reasonably efficient worker. The early mission buildings of California were built by the aborigines, they helped to plant and cultivate the first vineyards in that region, and they are still employed to a considerable extent in the vineyards of Southern California.—N. Y. Tribune.

### The Destiny of Our People.

"We are a very peculiar people with a very peculiar history, and connected in a very peculiar manner with the government of the country in which we live. We are an isolated people and yet living almost in the heart of the most powerful government in the world. Whence we came we do not know; and whither we go and what shall be our destiny we cannot tell. We are the occupants of a portion of a country whose government approached more nearly to perfection than that of any other country on the face of the earth. If we cannot live peacefully in connection with such a government we certainly cannot hope to improve our condition by fleeing to some other country. No, here we were born and here

we must die. But what is to be our destiny as a nation?

All the theories that have been advocated for the disposition of this troublesome people may be reduced to these two, either utter extermination by force of arms, or absorption through education into the great republic of the United States. The first theory, cruel and inhuman as it is, has a good many advocates throughout the country, and particularly in the Southern and Western states. But this theory is gradually losing ground, partly because it could be carried out only by the expenditure of an immense sum of money, and partly because every man, however degraded, still has in his heart something of the divine nature, —something that is ever rehearsing in an irresistible voice that incontrovertible truth of the unity and brotherhood of the human race.

Last winter a committee, appointed by the general assembly of the Presbyterian Church, presented to the President a memorial in which through their enthusiasm to benefit the "poor Indian," they advocated the lands in severalty system as the best policy. Representing as this committee did the entire body of the great Presbyterian church, it was feared their suggestion would go far toward settling the Indian question, but, fortunately for us, their memorial seems to have been almost entirely disregarded.

That we cannot continue long in our present situation is an established fact. The almost innumerable bills that have been introduced in Congress petitioning for the opening up of the Indian Territory must not escape our notice. Every year brings with it scores of petitions signed by thousand of citizens in the neighboring states and far more urgent than any preceding one.

In the face of such misrepresentations of the nature of this Territory and the condition on which we hold it as are being heard through various papers of the country, can we hope to retain it as our perpetual home as the treaties guarantee? In the midst of a government holding sway over fifty millions of people, with an immense influx of foreign population outnumbering every year all the Indians of the United States combined, with emigration to the west of such gigantic proportions as to have no precedent in the history of this country: I say, in view of these things, does it not behoove us to be wise and prepare for the future?

I see in the near future a mighty standard waving over the heads of millions of free progressive pioneers, with the ensign "more land." I see also at no great distance the time when we will be forced to the inevitable struggle for existence. A few more years will find the states and territories of the great west as thickly settled as the middle states are at present; then will come the struggle for the balance of power. We must either increase our population until every acre of this Territory is utilized, or else be absorbed into the American people and lose our identity as a separate race."—A. P. McKELLOR in the *Indian Journal*.

The following are only fair specimens of the dozens of letters received from our Indian boys and girls asking for the chance to show their willingness and capacity to work.

MY DEAR TEACHER MISS PATTERSON:—You tell him Capt. Pratt. I want to going away this time. And you tell me what you think, because I like to work in the farming in the country. I did not get tired when I work hard every day. Please you tell him Capt. Pratt I want to going away. I am very much pleased I going with him Sam Clement.

MY DEAR FRIEND Capt. Pratt:—Please I want to go away in the farming the country. I am not tired when I work in the farming, because I like to work this time. I am not lazy when I work the country. I am very much pleased to tell you this time, and you tell me what you think this time. Now that is all from your friend. ELKANAH. Good bye.

MY DEAR FRIEND R. H. Pratt:—Now I want to you something now last year I came here this Carlisle school, and I want learn every thing, tell you hard now like to go to Philadelphia. I want learn something, and if you say no then be not good. What you think when I first came here he talk to me my father and my mother he say my father now my son don't you bad boy, you must try hard to learn every thing and to take white man's road. I like that my father say another thing, when you know how to work then you be good man, and when grow man then you make self every thing say. JOCK PULL BEAR.

### A Letter from one of Our Boys in the Country.

Millville, Columbia Co., Pa., June 19th, 1881.

Dear Teacher, Miss HASKINS:—I am going to write to you. This time I want to say something what I am doing. I have a good time, very nice. This morning I go to church. To-morrow I have work hard, I don't like lazy. I don't get lazy, I want to be industrious. When I came here from Carlisle Barracks and I want to know when I go. I want to-night work on farm. I want to learn to work to be strong boy, I don't get sick. I don't like to do nothing. I have work every day, I want to do white man's way, I want to try to do right. Good-bye.

LUKE PHILLIPS.

**Copies of Monthly Home Letters Written to Parents and Friends.**

FROM A SIOUX BOY OF 17.

MY DEAR BROTHER:—I tell you from my mind I am very happy here this time very well. I don't get sick. I will say a few words to you, but I can tell you nothing much. I wish to hear from you soon. I tell you what I am doing. Now I work in blacksmith shop, I make something. I like very much. But I cannot make yet all. I will try hard and by and by I can make everything I hope. I like to stay here very well. Now that is all, I shake hands with you with a good heart. Write soon, from your brother  
EDGAR SPIDER.

FROM A LITTLE SIOUX GIRL OF 12 YEARS.

"MY DEAR MOTHER:—I am going to write to you this Thursday. I am very glad I think to write to you. Please write to me very soon. My teacher her name is Miss Fisher. She is very nice teacher, I like very much. All boys and girls like try reading, and write, and work, all very happy try. Every day what you think, tell me. This morning I am very happy to go to chapel sing. My sister her name is Anna Raven, she is very good girl with me all the time. I like you very much. I like stay in this Carlisle School all the time. When this my letter you get, tell me pretty soon. Now that is all for this time. I say good-bye. From your loving daughter,  
REBECCA PERIT.

FROM A SIOUX BOY OF 15 YEARS.

MY DEAR FATHER:—I have been sick, but now I am very well, so I am very glad I am going to write to you a few lines. And then I ask you something. I want to know my mother. She sick yet or better. Dear father I want to know how are you and my relations. We are all well here. Another thing I want to tell you about what I study. I study hard. Arithmetic and Geography and Second reader. But I cannot read very well yet. But I will may be read very well after a while. Dear father I am always fond of at Carlisle. Because I am be glad I try to get knowledge, and Capt. Pratt what he says I listen, and I do it. And my teachers too. I try anything anywhere, in the school, or in the workshop, or in the band. This is all I have to say because I know only a few English words. Good bye at present. From your son, LUTHER STANDING BEAR.

FROM A SIOUX GIRL OF 12 YEARS.

MY DEAR LOVING FATHER:—I am very glad to write to you a letter this morning, I will tell you something about Carlisle School, the boys are making in the shop. They are making tin cup, they make very nicely, and some of them make some shoes and wagons. Edger and Ralph drill the boys. The boys drill very nicely. Capt. Pratt is gone to Philadelphia. I go to church every Sunday, in the white church. My teacher her name is Miss Fisher she is very good teacher. Miss Hyde is very good woman too. I am going in the dining room next month. I like to go to School every day, and like to write letters every day, I know little English. Dear father I wish you write to me very soon, I like to write to you all I like you all write to me very soon.

We go to the chapel every night we speak and sing in the chapel on Friday night. My friend her name is Leah she is very good girl every day she is kind to me. I like that girl. I know how to work in the sewing room. I love you all very much. I love my little sister very much.

The boys like to march every evening. Capt. Pratt is kind to all Indian children now. that is all I can say, "Good bye, good morning, good afternoon good evening" that is all for this time I shake hands with you all with a good heart. From your loving daughter RUTH MATHER.

FROM A SIOUX BOY OF 15.

MY DEAR GRANDFATHER:—I was very glad to get you kind letter two weeks ago. So I am very glad to see you kind letter So also I always remember you letter and I think you never do not remember My letter I guess. I am always very well, because I am belong to trades, So I will tell you about what I can do in the work shop I can maker the shoes I am learning very well in the shoe maker I work two days every weeks I have school three days every weeks because I read not very well yet and now again I will tell you some other things in the School room what I can do right in the My lessons. and also My teacher is help me. all the times very well and again I tell you some thing about last Summer what I do I have go down to the (Lee Mass.) I have working at the Mass. Sometimes when one day very warm I am very tired I do not like to a farmer. When I am tired that is not right Sometime when I want working I take the basket and ladder and I climb up the trees I pick up the apples. When the basket is full I am walking I take home and again take the other basket again I go round walk and which one tree is good apples again I climb up the tree and now I came back to the new York. O, very beautiful big city great many people lives in the new York I see great many kind. big sea and I see great many steamboats thy in the new York and again this Summer two boys going to the Philadelphia. Yesterday morning at half past ten O'clock they have

going way I think three months came home they glad to see their friend I am glad too, he want to the farmer that he want go and again at this Carlisle Indian School two boys very good farmer, George Walker and Moses Nonway. I think they like to the farming very good that is best way the work and leaing in the School room too. and you try never do not you like the tired you try very hard in the farming never tired when you work do not tired because the farmer is very best way because the farmer is earning money I have not learned much English yet. that is all now Good bye. from your Grandson.

STEPHEN.

The following letter from an old Indian Sergeant of Scouts, contains so much of the right spirit that we print it for the information of our readers. It is a sample of many others coming to us:

BROKEN ARROW I. T., June 26, 1881.

CAPT. PRATT, Dear Sir:—Having our boy attending at your school and also having heard your name which was familiar to me, I have been wanting to write to you. Mrs. Craig of Tullahassee Mission told me of you. If you are the same man I am thinking about, you will remember me at Ft. Gibson in 1867. I was the sergeant of scouts, and we started to Ft. Sill and turned back before getting through. I have now six boys and one of them is going to school at the old Tullahassee Mission. I am living about thirty-five miles west of Ft. Gibson. I am farming and also raising stock. You will please by return mail or in your answer to this letter let me know if there is any possible show for me to send another boy to your school. If so I will bring him when I ship cattle. I will feed cattle and ship them, and then could bring the boy to your school. I got a letter from my son Silas, it was the first time I ever saw his writing. I am glad to see that he is doing so well. The old Tullahassee Mission is to be rebuilt about thirty miles west of the old location, about three miles of my place. My opinion is that a wide mistake was made when the Mission was moved from its former location. It is now more from the rail-road back into the wild country which is not fit for scholars of the country to be in. The scholars will not have the chance for talking English as before. They will be surrounded by the natives where the English language is not known. And that is the reason I want to get my boys off in the States to school or all that I can. I know this by experience. I have no education myself, but I have traveled and found out these things. Not many days will roll around before the future will bring to the Indian race the times when the English must be had or the Indian will be no more. This is why English should be taught and the boys away to school should be encouraged. Good prospect for crops. Write immediately. Respectfully.

CAPT. DANIEL CHILDERS.

Letter from a Cheyenne Boy of 14, who is improving the vacation, to learn farm work.

BUCKS CO. DANBRO, PA., July 4, 1881.

MY DEAR FRIEND CAPT. PRATT:—I would like to tell you some things what I have do here. I tell you first around the country. We have twenty houses here and one hundred people. This week I work on the hay. Me and Davis I load a great big hay. Some times I have go a head and make heap up the hay. Some times I have go make clean the cow stable and a horse stable too. Miss Ely send to me four postage stamps. That I make letter for you. Some times I have help hoe the corn. The people around here, they like to see me when shoot bow and arrow. I think they never see any body shoot with bow and arrow. I have not much time to write to me. Because I am going to bring the cows home. When I have much time I will write to you a long letter. Write soon please tell me at Carlisle. That is all I say to you,

from your boy, DARLINGTON.

MORDANSVILLE, PA., June 12, 1881.

MY DEAR FRIEND:—You told me to write to you a little letter when I got there, and so I will. Well we got here all right, and we had a nice ear ride too. Well Miss Burgess found places for all but one girl. Duke and I are staying together here, and one girl. We were threshing oats to-day and having a nice time. The man we are staying with is very kind to us, and we were hoeing potatoes too. Will you tell Charles K., I will write to him pretty soon. Joseph Wisecoby and Stephen are about one mile from us; Joe Taylor and Rogers are about half a mile from us, and Frank stays about four hundred yards from us. The others stay three and four miles from us. Frank was very sorry and made the tears come from his eyes. Some of the boys did not like it very well, but Duke and I think it is very nice, because we can ride horses and learn how to milk. Yesterday I was milking and the cow knocked my bucket clean over, but that was all right. By and by we will milk well. This is all I have to say. From your friend, JOE VETTER.

Chas. Howard, brother of Gen. O. O. Howard, was recently appointed Indian Inspector, vice J. L. Mahan, resigned.



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST, 1881.

NO. 1.



OUR SHOSHONE AND NORTHERN ARAPAHOE PUPILS AS THEY ARRIVED, MARCH 11, 1881.

## Indian Education--Two Great Wants.

The following extracts from the last report of the Board of Indian Commissioners will commend themselves as the keynote of *real* work in behalf of Indian education. Sample schools are very useful in their way. But something more is required than samples.

### A COMMON SCHOOL SYSTEM WANTED.

"If the common school is the glory and boast of our American civilization, why not extend the blessings to the 50,000 benighted children of the red men of our country, that they too may share its benefits and speedily emerge from the ignorance of centuries?"

"Teachers of these schools should be brought together at suitable times and places for mutual conference, comparison of methods, and encouragement. The enthusiasm and success of Captain Pratt is an influence already felt more or less in all the Indian country. Other teachers who are doing a more unobtrusive work might exert an equally stimulating influence if brought in contact with those of less experience. This system of mutual conference prevails largely in our public schools with most satisfactory results.

"Institutes and conventions are now considered indispensable to the highest efficiency, and have contributed not a little to the present high standard of our school system,

### A GOVERNMENT INSPECTOR OF SCHOOLS.

"Another great want of our Indian schools is a competent government inspector, whose whole time should be devoted to visiting and improving the present methods. He should see that all of proper age are attending the school, that suitable books are provided and studied, that the teachers are faithful and competent, that all practicable facilities are afforded, that proper hours for study and recreation are assigned,

that examinations are steadily held, proper discipline maintained, that mechanical trades suited to the capacity and talents of each are being learned, and should exercise a general superintendence over all educational matters.

"During the fiscal year ending June 30, 1880, \$509,760 were spent for Indian education by the United States government, religious societies, and the Indians themselves. Of this sum \$186,359 were expended by the five civilized tribes of the Indian Territory, who manage their own schools. There is no doubt but if this half million of dollars had been expended for beef and flour there would have been a rigid inspection as to quality and quantity. Is it less important that the same care should be exercised, that this large sum of money should be wisely and economically expended in training and developing the minds of Indian youth for future usefulness and independence?"

"The inspectors now appointed by the government are selected with out particular reference to qualifications for educational work. The commercial side of the service chiefly engrosses their time, leaving but little, if any, opportunity to look after the interests of education.

"The importance of the work demands the undivided labors of one who is competent, who should be held to a strict accountability for its faithful and efficient management. Such an officer would inspire new life and enthusiasm in all this educational work, which has become now the most fruitful and promising field for culture."

The only criticism we would make on the preceding is, that one inspector is entirely inadequate to the field, and the work. There should be no less than three school inspectors set to work at once. And there should be a competent head of the division of education in the Indian Bureau.—*Iapi Oaye.*

## Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

Entered at the Post-office of Carlisle, Pa., as Second-Class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST 1881.

The *Record* is in receipt of EADLE KEATAH TOH (Big Morning Star), published monthly at the Indian Training School, Carlisle, Pa., at 50 cents per year. Some of the contributions from the little Indians are very entertaining reading. It is odd that the spelling of the students should be uniformly correct, while their grammar is to a great extent otherwise.—Philadelphia *Record*.

The word method of teaching explains the correct spelling of our pupils. When some equally effective improvement in the methods of teaching grammar is invented the road to knowledge will be measurably shortened.

### From a Forty Years' Experience in Indian Work.

It is often queried why the results of the work done among the Indians are in so small a degree commensurate with the amount of labor performed. Various are the causes, but perhaps the two greater are the continuous changes among those who have the work in charge, from the Secretary of the Interior down to the least responsible employee, and the low character of many of the whites who are permitted to linger on and near Indian reservations.

Indian character is a study, and the most effectual way of dealing with Indians is not to be learned in one or two years, even by persons of acute discrimination. Could capable men be chosen for the agencies, who are in sympathy with the Indian and have a desire to benefit him and then be permitted to hold their office as has Agent Miles, for a term of years, till they could approximate toward the proof of the problem we are trying to solve by a continuous course of action in one direction we might have more hope for the future of the Indian. But as it is each new agent sent out and the teachers he takes with him, (for employees are usually changed with the agent) see so much that is not in accord with the idea they have of what should have been done; they cannot suppose their predecessors knew anything of the best way to do their work; and so instead of learning what has been the plan of the workers, what has been done, what is designed for the future and who are the Indians in the agencies most interested in these plans, and most helpful in carrying them out; all action of the past is ignored; new plans are formed which are almost sure to fail at last in part and the test work goes on till the dismissal comes.

The Indian in the mean time has been looking and waiting for the fulfillment of his hopes that great good is to come to him from the teachers his Great Father has sent him; while he waits the whites who are not sent, but who gather around an Indian reservation because among the savage herd they find those who are congenial to their brute natures; are their teachers in low trickery, in obscene language, in the worst of omens and in deeds corresponding to their words.

The history of one tribe, the Pawnees for the last forty years if written would prove these assertions true and no doubt it is the same in kind of that of many others.

When whites first went among the Pawnees, as teachers they were simple hearted, hopeful, trustful and teachable. Their chiefs and braves and leading men went to the field and wrought beside their white friends, and when it had been proven to them something of what a school would do for them, many more children were brought for admittance than could be received; but their enemy the Sioux drove them from their villages and scattered their teachers; and during the years that intervened between that and their forming a new treaty, which returned them to their former home they were irreparably demoralized by their contact with the Oregon and California emigration that for a term of years passed by their villages.

They returned to their old grounds with great expectations but agents came and went each trying his own plan for taming the savages under him, while they sued in vain for implements of husbandry and various encouragements to come up out of their old ways that had been pledged them in their treaty till the inauguration of the Peace Policy in 1869.

Then efforts were earnestly made to aid and instruct the Pawnees in all kinds of labor and though in many respects those efforts were blindly made as I am sure those who made them are ready to own; yet there was much success. Leading men in the villages plowed their fields for the women to plant instead of leaving them to dig them up with the hoe; potatoes were planted and left in the ground to mature instead of being dug up before they germinated as in former years, some sowed small grain, many mowed the prairies and stacked hay for winter use, and pony teams driven by men went to the timber for wood instead of

women and pack horses. The first chief of one village was proud of repairing the roof of his lodge, an act which would have been very humiliating in former years.

The Pawnees turned freighters and long lines of wagons drawn by Indian ponies with Indian drivers were seen day after day going to and coming from Columbus hauling lumber for buildings that were being erected, annuity goods and other freight for their reservation.

One fact in connection with the freighting shows how the policy of former times that was condemned, might after all have been productive of good in the end. The Friends who were put in charge of the agency under the Peace Policy had deeply deplored the going out of the young Pawnees from the school and villages under Major North as scouts and it was discouraged if not forbidden; but when a call was made for freighters those who volunteered were almost to a man the Indians who had been disciplined in that army school and they proved themselves to have been under a good disciplinary regime so far as labor was concerned.

The Pawnees were always ready to labor when they could see it would be remunerative and so I believe would all Indians under the right influences. Hundreds were yearly employed for miles around their reservation by the farmers to aid in the gathering of their crops, and the constructors on the U. P. R. R. found them ready workers on their road between Fremont and Grand Island.

This labor combined with their army discipline and the fitful efforts of their former agents for their improvements had no doubt prepared them the more readily to respond to the very friendly efforts which were made under the Quaker Policy, but Friends could not agree as to the right mode to be pursued and the proper persons to be employed in this field, and their work so well begun and mostly so well and heartily done, much of it went to waste when turned in other hands; thus proving the suggestion true that was made at the beginning of this article, that continuous change is the bane of Indian progress.

E. G. P.

### The Army Idea of Extirmination.

Last year the Military Service Institution of the United States, of which General Hancock is President, offered to its members (officers of the army) a gold medal for the best essay on "Our Indian Question." Ex-Secretary of War Judge McCrary, General Terry of the Army and General Jos. E. Johnston formerly of the Confederate army formed the committee of award. This Committee selected three essays written respectively by General Jno. Gibbon, Col. 7th Infantry, Lieut. C. E. S. Wood, 21st Infantry and Captain E. Butler, 5th Infantry as "especially meritorious" that of General Gibbon receiving the prize. All of these three essays, which were published in No. 6. Vol. 2. of the Journal of the Military Service Institution, favor education as a means of solving this vexed question.

We here print and commend to the thoughtful perusal of our readers that portion of Lieut. Wood's essay which relates to education.

Education is the bending of the twig. It is a very important element in the amalgamation or extinction theory and it seems to follow in close connection with land in severalty and judicial rights. It is the stepping stone to the good use of all rights.

And first as to language: this is the medium of communication of thought. If the media be different how hopeless the communication, how thin and weak the connection between the thinkers. Greece, Rome, Germany, Russia and England have each found the task of government made heavier by difference of language. It is like a wall set up between two people, and its retarding effect is typified in the story of Babel.

Individuals are miniatures of nations; and consider how slowly acquaintance progresses between them of strange tongues. The same mother tongue is a bond of union.

Add to this that one language has letters and accretions of thought, the concentrated ideas of centuries of human life; but the other has only the mystic traditions of a generation; then the barrier that exists between the two will be appreciated and the necessity of drowning the worse in the better will be felt.

This is done by educating the weaker race of the inferior language into the better language of the stronger race. Again we must note a neglect of the United States to fulfil their treaty obligations. Omitting many dead letter clauses in the various Sioux treaties, inserted in answer to petitions for schools, it will be sufficient to cite the educational clause in the Kiowa and Comanche treaty, which stipulates that for every thirty children actually wishing to attend school a building and teacher will be provided. This obligation expires in 1888; meanwhile the government has fulfilled its solemn pledge by providing one school

[Continued on Fifth Page.]



## Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

### TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH one Year, - - - - -	.50 cts.
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MASON D. PRATT, Publisher.

INDIAN TRAINING SCHOOL, CARLISLE, PA., AUGUST 1881.

### SCHOOL NOTES.

- When papers are marked **X** subscription has expired.
- Miss Hamilton, of the Cheyenne Agency school, recently visited us.
- The Philadelphia *Public Ledger* is the latest addition to our list of exchanges.
- We have many pleasant little calls from friends of the school who pause in their journeying to seaside or mountain.
- During the month of July, the savings of the boys and girls as deposited in Bank for them, amounted to \$144.50.
- Work on the new hospital and the girls' quarters continues to go rapidly forward. Both buildings will be under roof in about two weeks.
- The Indian Office has ordered two wagons from our shop, to be sent to chiefs Stumbling Bear and White Wolf at Kiowa agency, Indian Territory.
- Capt. Pratt has taken advantage of a ten day's furlough to visit his old home in the west. He is accompanied by his wife and their two little daughters.
- The students were recently entertained by the marvelous feats of a prestidigitator. One of the boys watched him so closely as to be able to repeat several of his tricks quite cleverly.
- The photographs of the "Noted Indian Chiefs" and "Our Boys and Girls" described in another column may be obtained at this office, price twenty-five cents each, postage prepaid.
- A number of our students are joyfully anticipating visits from their fathers, the chiefs who are now *en route* to Washington, for the purpose of adjusting various matters of importance to their people.
- A present of a set of harness made by the Indian apprentices has lately been sent to Bishop Hare. The large Sioux boys subscribed from their earnings to pay for the material used in its manufacture, and most of the work was done by Sioux. This is a very fitting token of the boy's appreciation of the Bishop's efforts in behalf of their people.
- We are quite proud of our home talent as displayed in the concert given in the chapel the other night. The programme included several vocal solos and duets one of the solos was given by one of the smallest Sioux girls, solos and duets for piano, cornet, flute, trumpet and drum beside the selections given by the band. The enjoyment of the students was shown by their hearty and frequent applause.
- Mr. Choate continues to add to his collection of Indian photographs, which now number nearly a hundred different ones. In "Noted Indian Chiefs" on a card of cabinet size are grouped the heads of nineteen well known chiefs who have visited the training school since its organization. The centre of this group is Spotted Tail who recently met so tragic a fate, the expression of his face, the haughty pose of his head telling of an unsubdued, imperious nature. On either side of him are American Horse and Iron Wing both Sioux, whose necklaces of wampum and long hair parted in the middle give them an almost feminine look. In marked contrast is the hereditary enemy of their tribe the Ponca chief White Eagle, a face showing more character than any perhaps but that of Ouray whose death was so irreparable a loss to the cause of civilization among the Utes. Then there is the placid face of the Arickaree chief, Son-of-the-Star, the thin visage of Poor Wolf the Mandan chief, made ludicrous by an immense pair of spectacles, of Little Raven, too, the Arapahoe chief and long time friend of the whites, an old man now.

"Our Boys and Girls" is a careful grouping of thirty-four vignettes. The prominent face being White Buffalo, our "young grey head" as he arrived at the school, the masses of his long silvery hair escaping from his eagle feather crown, a tiny head in another place shows White Buffalo after a few months at school, the long hair cut, the feathers laid aside. Very good pictures of our boys and girls they all are, and the group is a fascinating study showing so many tribes and as many degrees of intelligence.

### OUR EIGHTY-SEVEN GIRLS.

So many times the question is asked "How are the girls occupied?" that we have thought that perhaps it might be well to give a general outline of one day spent among them. We are afraid that the first impression made upon a stranger after having slept in the girls' quarters quietly through the night, would be that they had awakened in Bedlam, or some other equally quiet place, for after the ringing of the first bell at half past five, the chattering, the tramp of feet hurrying hither and thither, the opening of blinds and doors, the moving of chairs and bedsteads, and the general bustle, is something decidedly startling, not to say annoying, to one accustomed to that last quiet, delightful and soothing nap, taken when you felt that it is almost if not quite time you bestirred yourself for the duties of the day. If your sensibilities have by long association become hardened to all such sounds, you may perhaps with the half muttered wish "That these girls would not make such a terrible racket every morning," turn over and get a few more winks of sleep. One of the teachers explained her tardiness at breakfast the other morning, by saying that as she turned over for her last snooze, she saw hanging on the wall this motto, "Let not your heart be troubled," and she felt as if it were just at that time, especially intended for her. In the midst of all these mutterings, please remember that there are eighty-seven girls scattered through these quarters, though you may be inclined to think they are all in one room directly over your head. At a quarter before six the matron at the dining room rings her bell, and instantly from all the doors rush the waitresses, each one apparently intent upon getting to the dining-room first. At a quarter after six the bell rings, calling all together for devotional exercises, and breakfast. The girls appear from their various rooms, the whistle is blown, calling for immediate silence, the roll is called, every girl falls into her place, the details for the laundry and sewing room are read, and they march to the dining-room decently and in order. After breakfast the girls return to their quarters, attend to their several duties of sweeping, dusting, bed making, lamp cleaning, putting in order of teachers' rooms etc. Every girl except the smallest, has her regular duties to perform each day, and even they are required to make their own beds, for in this small way, we think we can begin to inculcate systematic habits of neatness and order. After a suitable length of time has elapsed, the entire quarters are inspected, and if any one is found to have slighted her work, she is required to do it over again. At nine o'clock the roll is again called, and as a general rule, every girl is promptly in her place, delighted to go to the school-room. Every girl here seems to have it fully impressed upon her mind, that they came here to go to school, and learn everything they can, and it is the rare exception that you hear a grumble over any duty that is assigned them, and never a wish to stay away from school. At half past eleven the schools close, in order to give the waitresses an opportunity to serve the twelve o'clock dinner, and the other boys and girls to make themselves presentable for the table. At half past one, they again march to the school-rooms, where they remain until four. From that time until half after five, they are at liberty to do pretty much as they please, except that they must keep within certain bounds. Supper is served at six, when the girls are dismissed from the sewing-room and laundry. After supper comes the most enjoyable part of the day. A happier set of girls it would be hard to find. They amuse themselves in walking, talking, singing, playing with their English dolls dressed frequently *a la* Indian, jumping rope, and last but not least, with the roller skates, which to be appreciated, should be heard, some thing not difficult of accomplishment, as half a dozen girls go swaying down both of the long piazzas. These same skates have afforded infinite amusement and pleasure, and so we have made little objection to them, except to banish them during the hottest of the season. When the cool autumn days come, our only regret will be, that we haven't more of them. At a quarter past eight, the shrill whistle is again heard, followed by hurrying feet coming to the sitting room, where the roll is called for the last time that day, every girl answering promptly and pleasantly. A few verses are read from the Bible, followed by the repetition in concert of the Lord's prayer. Then come the "Good nights," said so heartily and lovingly that we wonder we ever felt out of patience with their noise, their questions, requests, and the constant watching of every movement of pen, pencil or with whatever we may be occupied, until we feel as if we would give all of our possessions to be alone and quiet, if only for half an hour. At nine the lights have all disappeared, and we are alone only to be ashamed of our own short comings, and impatient feelings, if not words and acts. What ever may have been learned of either good or evil, the day is past and gone, but more will follow very much the same, yet we have one thought to comfort us, and that is that there has been very little clashing or unpleasantness of any kind. Never

were there so many children working and playing together more harmoniously than these same eighty-seven girls, still if any one is inclined to the belief that the Indian is sluggish or inert, let them spend a day among us, and they will soon be converted from the error of their thoughts. Our good old auntie in the kitchen told us the other day that the Bible said "To do our best, and leave the rest." Her Bible may perhaps be one of the new version, at any rate, we do not find that text in our old one, but it would serve very well for a motto for our Indian youth, for the most of them really do try to do their best, and seldom if ever fret over the unaccomplished.

**Teaching Indian Children the Occupations of Civilized Life—Thirty-two of them Learning Agriculture in this Vicinity.**

From the Daily State Gazette, Trenton, N. J.

As many persons are aware, the United States Government is making a new effort in behalf of the Indian race by educating the Indian children of both sexes in the branches usually taught in our common schools. In connection with this each one is expected to learn some one of the useful occupations of civilized life. One of the schools for this purpose is located at Carlisle, Pa., under the general supervision of Capt. R. H. Pratt. The number of pupils in this school alone is nearly three hundred. During the present vacation a number of the pupils have been placed among farmers in order to more perfectly learn the ways of civilized people. Thirty-two of the number so put out are with farmers near this city. To vary the routine of farm life and afford them a day of reunion, it was thought desirable to give them a picnic. The picnic was held on Tuesday last at Brownsburg, twelve miles above this city, on the south bank of the Delaware river, in response to an invitation given by Mr. Samuel Atkinson, a gentleman who takes a deep interest in the welfare of the Indian. Mr. A. spared no pains to make the day in all respects one of substantial enjoyment, for all who were there. The company began to assemble about nine o'clock A. M., and it was an interesting and pleasing sight to see carriage after carriage enter the grove, bringing, with other members of the family, one or more Indian youth. While they were glad to meet each other, it was very evident they were attached to their homes and the families with whom they are staying. No reluctance was manifested when parting time came and they were called to return. A little before noon Capt. Pratt arrived. He needed no one to announce his arrival, for as one after another of the boys and girls saw him, a rush was made to greet him. Of course Miss A. Ely was there, familiar with all the children, and respected by them as a mother. Miss Burgess, also, one of the teachers, was there, a young lady of winning influence among her pupils. It was very evident that these teachers love their scholars, and believe in their work, and from all we saw this work is no longer an experiment; it has progressed far enough to prove the wisdom of the undertaking and it should have all the support its importance demands. Thirty-two Indian youths were there, intermingled with about two hundred whites, and had we not known they were children of savages we could not have guessed it from anything we saw in their deportment at the picnic; and yet the majority of them have been removed from savage life only about two years. It was our privilege to taste cakes made by two of the girls, and they were equal to many made by more delicate hands. The boys have proved their ability to learn and work, too, in the harvest field, and the hay-mow and in the most general work of the farm. All expressed themselves satisfied with their new homes and are anxious to live as white people do. They do not desire to return to savage life. The future of this movement is full of promise for the Indian race, and we believe it ought to be carried forward as fast as the obstacles in the way of its progress can be removed, until the whole 50,000, less or more, Indian children are brought under common school and Christian instruction, and so prepare for civilized life, meanwhile doing what we can for the adult population. Nearly all the boys and girls from the school, in this locality are placed in the families of Friends, and we found it a friendly place to be at the picnic, as basket after basket of choice provisions was unloaded at the dinner table; so great was the quantity brought that dinner failed to make the expected impression on the good things prepared, whereupon the ladies decided to have supper before returning home. To enumerate all the good things provided would be a tedious task. I close this sketch of an occasion peculiarly interesting because connected with the welfare of the Indians, bespeaking for them and this movement for their education the cooperation of all our people. F. D.

**A Great Chief Dead.**

A despatch from Pine Ridge Agency, Dakota, gives tidings of the death of Spotted Tail, the celebrated Sioux chieftain, by the murder-

ous hand of Crow Dog. Probably the event will be justly esteemed by but few white Americans, yet the history of the Sioux Nation, if it is ever faithfully written, will assign a prominent place to the greatness of this departed brave. In time of peace the influence of Spotted Tail over all the tribes that were kindred to his own was absolute and unrivalled, and Sitting Bull alone, after the hatchet was dug up, was capable of causing his authority to be evaded. After the treaty with General Harney, in 1868, the voice of Spotted Tail was always for peace, and despite innumerable provocations he remained friendly to the white man. In this respect his conduct contrasted as nobly as did his character with that of Red Cloud, who prior to 1875 surpassed him in popularity. He was never double faced. His public and private councils were the same. He met the white man with candor and courtesy, displaying a depth and breadth of intellect that are seldom looked for in a savage chieftain. His bearing was truly majestic, as his person was noble and handsome. It is an undoubted fact that in the treaty council of 1875, when the cession of the Black Hills was in question, the courage and address of Spotted Tail saved the United States representatives, as well as all the other white men who were present, from a cruel death at the hands of mutinous minor chiefs. He has steadily led his people—the Brule Sioux—in the path of civilization, himself setting the example of study and industry. During the Sioux troubles of 1876 it was his moral force more than anything else which detained at the agencies a large number of warriors when Sitting Bull and Crazy Horse were using every possible means to augment their hostile band. The government and the people of the United States have owed much to Spotted Tail, and it is now only a small measure of justice to remember him with kindness and to name him with honor.—N. Y. Herald.

**Father Wilbur and his Indians.**

In 1860 I was sent to the Simcoe reservation as a teacher, Lonsdale being agent. He was removed and another appointed who was also removed, and in 1864 I was appointed agent and have continued such until this day. The first thing I did was to establish a school for learning to read, write and cipher and to work; the object being to instruct them to work. This was done at school, and the first wheat, corn and potatoes that was raised to amount to anything was raised by the children while at school uniting the improvement of the mind with the improvement of the muscles. The girls were learned to cut, sew and make their own clothes for the boys."

Why should it not be well to adopt such a course with white children?

From this commencement he said we have now 17,000 acres or near that under fence, the Indians are living in nice comfortable houses painted inside and out, and is all the work of their own hands. They have tables, chairs, cook stoves; and pictures hanging on the walls. They have three churches well built, neatly finished, painted, and a bell in the largest church. The church will seat about seven hundred person. The Indians have thrown away their blanket dresses and dress like whites. The membership of the church is not far from 700. We do all our blacksmithing, we make all our own lumber and shingles, and have a steam saw mill capable of cutting 10,000 feet, planing 5,000 feet and cutting 13,000 shingles per day. This mill is run to its full power and only one white man at the works. Indians log, saw, plane and run the engine as well as white men could do. Only one white is employed to take measurements of logs and lumber. The way I taught the Indians to log, I took my wife and went with the Indians and their wives into the timber. I showed them how to cut and saw the logs, load them on the tucks and take them to the mill, and they learned so very well, that I believe there are some of them that could beat me at the business now, though I was raised at that kind of work. They have among them good carpenters, good smiths, and young men learning the different trades. They have good homes, are happy, and are accumulating property. They cannot go to war. If they do their houses are standing filled with necessaries. My wife superintended the cooking in the logging camps, till the wives of the Indians can cook as well as she can. I have been back to Washington and attended Sunday school there and I told the scholars that the Indian Sunday school scholars on the reservation could sing better than they could. We have organs in our churches. I don't mean to say we can beat the organists of this church or the singers either, but I do say that they make good music on the organ and the Sabbath school children are good singers.

I attribute the advancement of the Indians on the Simcoe reservation to their habits of industry. They have learned to work. The agency has been self-supporting for the last six years, and all that is wanted now is good moral and religious teaching, schools kept up and this spirit of industry fostered and the Indian problem is solved. The greatest civilizing power is work, and varied work. Some should be farmers and some should be mechanics, as the Indian is capable of a high grade of civilization.—The East Oregonian.



### The Army Idea of Extermination.

\* [Continued from Second Page.]

and one teacher. The building is crowded with seventy-five pupils while four hundred and twenty-five other children are anxious to be instructed.

The unprovoked breach of a treaty is a national lie that no well constituted people can contemplate without humiliation if it be by themselves, and contempt if it be by others. But there are less lofty and more worldly ideas involved in this matter of Indian education.

The more quickly this wild lump of Indians is leavened with education



THE INDIAN BAKERS AT THE CARLISLE INDIAN TRAINING SCHOOL.

the sooner they will be tame and government rid of the care of them and the fear of them.

If the government does not keep its promises it can hardly be expected to step outside of them and consider the subtle and weighty power of popular influence. That terrific force, the weight of mass, has been utterly disregarded in the slender educational support with which the United States furnishes its wards.

By the present plan a few children are taken from a vast herd of ignorant savages and being placed on a trembling basis of civilization are relegated to the herd whose mighty, almost, incalculable, influence soon levels all differences and checks all advancement.

Imagine a boy taken from the best of our public schools and thrown into the midst of hundreds of friends and relatives who are utterly ignorant of what he has been studying and constitutionally opposed to most that he has been learning. This is the influence that the Government disregards. It should endeavor to call this influence to its aid and have the barbarian swallowed up in a multitude of school children. The Government has in its hands what all scheming governments and creeds long for; the forming of the next generation. The United States should remember that the Indian boy of to-day will be the warrior of some day soon to come. The Indian girl is the future mother of generations.

No college is required, but a pure, strong, generous system of education. A federal common school system so ample that all could be accommodated and none turned away into savagery.

If the state be wealthy and wise the state will send the rootlets of its own common school system to tap the Indian reservations.

How different is the actual state of the case. For a total Indian population of 400,000 an estimate is made of 30,000 school children, exclusive of those belonging to the civilized tribes of the Indian Territory. For these 30,000 children 121 schools are provided—of these 45 are boarding schools—some let out on contract—education to the lowest bidder, and 76 are day schools. Some of these schools, if not most of them, are supported out of funds held by the Government in trust for the Indians. The maximum aggregate accommodation of the boarding schools is 2,009 pupils per annum, of the day schools 4,682; total, 6,691 Indian children receiving a daubing of civilization to be wiped off by the other 23,309 little barbarians.

Incentives to induce Indians to send their children to school could readily be devised, but none are needed. History shows that the Indian has been begging an education for his children, but the Government has no civilization to give him. I myself have heard the head men of several tribes say, "Give us schools, not for us, we are old, but for our children."

Doubtless there are individuals and whole tribes that exemplify the hate which the Indian bears to the white man, his language and his manner of living. Barbarians do not always see any value in education.

But this government's duty would be the same in any and all cases. It has by its own acts made itself responsible for the well bringing up of its "domestic, dependent nations."

The worst day school would in my opinion be better than no school at all inasmuch as a snail's pace up Parnassus is better than eternally groveling at the foot. But it would seem that industrial boarding schools situated in the midst of the Indians would be the most efficient. The objection to boarding schools in our life is the want of home influence; this want becomes a virtue when that home influence is the very thing that is sought to be avoided. The industrial schools would

remove the children from the daily contact with the things they ought to loathe, while locating them among the Indians would remove much anxiety from the parental heart. These schools would have the advantage of combining at once all the elements of the child's education; his study and mental labor could interchange with the more bodily pursuits of agriculture, carpentering, blacksmithing, wood sawing, cutting, sewing, cooking, washing, etc.

Each child should be an apprentice and retained until firmly settled in habits of industry and capable of exerting a good influence over others, then he or she could be the teachers of their wilder comrades. Moral excellence is undoubtedly the production of hereditary accretion and is modified by existing general custom.

Therefore the morals are capable of cultivation. But I apprehend that practice is better than precept and the culture must be slow. While by no means laying aside the "precept on precept, here a little and there a little," I would insist that all government employees who might come in contact

with the Indians should be factors in his educational problem by being, each in his degree, an exemplary person. Especially ought this to be so in the case of teachers in the schools.

Nor does it seem intended by Divine law that morals should be forced upon any one before they have grasped the principle. The days of the inquisition are over yet how many times we find some over-zealous person that wishes to thrust some new code of morals upon the Indian. And here is where wise discrimination must be made in extending the laws over him; not having our enlightenment he ought not to be held to our responsibilities. For example: he ought not, I think, to be compelled to adopt suddenly our view that one wife at a time is enough for any man when for the life of him he cannot see why he should not have as many wives as his father and his father's father had before him.

The employees at an agency ought, I think, be married, both because their morals and those of the Indian women are apt to be better, and because a good woman is a strong element in the education of any one, civilized or savage.

I must in connection with this subject of education notice one other governmental neglect.

The United States professes eagerness to reclaim the Indian from a nomadic and barbarous life, yet to immense reservations supporting thousands of Indians the government supplies one farmer at a salary of \$300, one miller, one blacksmith, one carpenter, to teach them all. At some reservations the influence of this minimum corps of instructors is like that of water dropping on a rock. Often the men have only the qualification that they followed the trade they represent. No fitness, no ability, no power of imparting knowledge to others. Common sense would seem to demand that the number of instructors bear some direct proportion to the number of pupils. Of these agriculture must and ought to take the majority, but the pursuits should be adapted to the wants and characteristics of the particular Indians.

If it be a logical sequence that education promotes civilization; or that a common language promotes affiliation, then for the United States education of the Indian is the best policy; because it is still another step toward the ideal condition and destiny of the Indian. If the government asks for a plan, the Indian may reply, "Look around you." Every state almost furnishes a splendid system of public instruction and industrial houses of correction.

I will dismiss this topic with the wisdom with which Mr. Justice Blackstone concludes his discussion of the poor laws of England. A pauper district then, by the way, must have borne no mean likeness to the present Indian reservation.

"There is not a more necessary or certain maxim in the frame and constitution of society than that every individual must contribute his share in order to the well being of the community, and surely they must be very deficient in sound policy who suffer one half of a parish to continue idle, dissolute and unemployed; and at length are amazed to find that the industry of the other half is not able to maintain the whole."

**General Assembly at Buffalo.**

Elder William C. Gray, Ph.D., presented the following paper from a special committee appointed last year, and the subject was put on the docket:

**REPORT OF THE ASSEMBLY'S COMMITTEE ON THE INDIANS.**

The Assembly of 1880, in reply to certain overtures on the subject of the Indian tribes, adopted the answer and resolution following, namely:

That, recognizing the fact that the relations and duties of our country to the Indians have long occupied the serious and careful attention of the United States Government, the assembly express the earnest hope and desire, that as rapidly as possible, there may be (1) an extension of the law over the Indian tribes, giving to them its protection, and making them amenable thereto. (2) An individual ownership of land guaranteed to them and made inalienable for a term of years. (3) The support by the General Government of common schools among them; and (4) The securing to the Indians of the enjoyment of full religious liberty.

*Resolved*, That this assembly by its Moderator appoint a committee of four elders and three ministers to act on the above resolutions, and urge upon the government of the United States such action as will, on the whole, best promote the welfare of the Indians.

In pursuance of this resolution your committee was appointed, and the trust of expressing the will of the assembly was committed to it. The committee met on the call of the chairman in Washington, on the 14th of January, 1881, had an interview with the President, and laid before him the memorial following:

*To the Honorable the President of the United States, the Secretary of the Interior, the Commissioner of Indian Affairs, and to the Senate and House of Representatives in Congress assembled:*

(The text of the memorial has already appeared in the EADLE KEATAH TOH.)

Your committee also held interviews with the Secretary of the Interior and with the Committee on Indian Affairs of both Houses of Congress, and personal interviews with leading men in all departments of the government who were in a position to exercise influence upon the subject. The President evinced the deepest sympathy with the views of the assembly, as expressed in the memorial and in the conversation with him, and set forth his ideas of the necessity for immediate action in the education, the enfranchisement, and the permanent establishment of the Indians in homes, and upon lands secured to them in fee simple, in severalty, and by titles inalienable for a long period of years. The Secretary of the Interior was also found to be in full and hearty accord with the views of the assembly. From both, your committee obtained a view of the difficulties to be overcome, both in securing proper legislation and in securing the consent and co-operation of some of the so-called "wild tribes." The Committee on Indian Affairs of the Senate, who had in charge the bill referred to in the memorial, were found to be earnest and unanimous in the furtherance of the views expressed by your committee, and they accepted some suggestions from us in regard to the perfecting of the bill. The interview with the Committee of the House of Representatives was also highly satisfactory.

Your committee regret to say that the bill referred to, though pressed by the chairman of the Senate Committee, did not reach final action, and that the entire change of the government, in its executive and legislative departments, which soon after followed, resulted in a partial loss of the good impressions made.

The Western members of your committee were delegated to call upon the President-elect at his home in Mentor, which they did, finding him amid the multiplicity of the cares and labors of preparing for his great trust, to be less furnished with clearly-defined plans for the benefit of the Indians than were the President and Secretary of the Interior who had been considering and laboring upon the subject for years. But President Garfield, your committee are glad to say, may be relied on to give his influence for any just measures of reform.

Your committee will not occupy the time of the assembly in setting forth the many general interests of justice, good government and religion involved in the relation of the nation to the Indians, nor the special interests of great importance which are involved in the relation of our church to them. But we are deeply impressed with the necessity of continuing this committee or of appointing another with similar duties, to press these important interests upon the attention of the new administration which has come into power, and upon the new Congress which will assemble in December.

With deep sorrow your committee record the death of one their number, Elder T. M. Sinclair, of Iowa. In the prime of a vigorous manhood which he was employing with all his heart and soul in the furtherance of the welfare of his fellow men and the glory of the Redeemer, he was suddenly called to his reward, leaving his brethren of the committee, the city of his residence, the people of his State, and the church of

God mourning his loss and speaking one to another of his many and liberal-handed and tender-hearted labors of love.

All of which is respectfully submitted.

HOWARD CROSBY, SAM'L M. MOORE, STEPHEN R. RIGGS.

WILLIAM E. DODGE, JOHN HALL, WM. C. GRAY,

When this report was taken from the docket, the pressure of business was so great that there was no time for debate. The report was adopted and the recommendation of the committee that it be re-appointed and enlarged. Senator S. J. R. McMillan of Minnesota; Hon. William Strong of Washington, D. C.; Capt. R. H. Pratt of the Carlisle Indian School, and Rev. Sheldon Jackson, D. D. and Rev. Byron Sunderland D. D., were added. The committee now consists of six laymen and five ministers.

The following letter from one of our vacation farm boys, a Sioux, sixteen years old, speaks for itself.

MORDANSVILLE COL. CO. PA., July 31st 1881.

R. H. PRATT, Dear Sir:—I want to tell how I am getting along with my work I work at oats this time and I made five-hundred and forty (540) sheaves in twelve hours, and I like to do them every day, because I want to learn them so I came here, and sometime I try to work as fast as I could, and I try hard too. then I first came here I plowing the ground and then I hoeing potatoes and corn, and I know how to cutting hay too. I want to tell another thing I was going after the cows every evening and then again in the morning I take out of in the field. and Joe Vetter and Duke and I are all went out to Mr. J. Ikeler's house on Friday evening. Joseph Wisecoby and Stephen were very glad to see us. They like their work, and that they were good boys and worked well, just as well as any white men could work. I was pleased. I think you like to hear that we are all try to do their duty, because you teach us, that if you wish our Heavenly Father to love us, we must be good obedient boys. We should be very thankful that we can go to school and learn trades so that we can live as the white people live and we must all try to be happy and contented and our Heavenly Father will love us. because we wish to please Him, and then we love and pray to Him and His Son Our Lord Jesus Christ. Then I will tell you another thing last June we have lots of cherries, which all boys and girls like; so I think it must be very pleasant for us to be on a farm with kind people, during the summer and then when we come back at Training school we will be strong and able to study and This is one very good place. I will try to learn how to work on the farm all that I can. I think it is very nice to work on the farmer. For I know that it is for my own good that I should try all I can to learn. Capt. Pratt I know what we can do, we can teach our people how to do. and how to live to be good people. I don't mean this time, I mean when we go back our home. Capt. Pratt I mean more and more I am trying hard to learn how to work on the farm while I stop here. I like the farm. Oh I forget my tinner's trade I like the tinner's trade too, I like both. I will try both together and when I go back our home I will work them for our people if I could. I am anxious to learn all that I can so that by and by I will work with us. Then another thing Some times I ride the horses back in the morning or in the evening and sometimes I go to the post office to get my letters to ride the horses back too. that is all I want to say. and I want to know how you getting along and your boys and girls too. Oh I forget this. Yesterday evening I went out to Paxton Kline's house and Joe Taylor and Roger Cloud Shield were very glad to see me and when I got there Joe he running after me and he told me that what he was doing at. Joe says he made 120 sheaves in three hours in that day. and he says Roger made 78 sheaves in three hours. I am your Truly.

FRANK T. TWIST.

**Spotted Tail and a Party to Visit Us.**

ROSEBUD D. T. 7-29-'81.

CAPT. R. H. PRATT:—I will write you a letter to-day my friend. My friend, I am coming again to visit the children you are teaching. Please tell Grace so. Tell her I am coming. After you receive this letter, be on the look out for us every day. I am often pleased in thinking of the place you have and the work you are doing for the children. Spotted Tail expects to hear from Washington to-morrow and from that on we will be expecting to start every day. From this Agency Spotted Tail, Milk and I are going to your place. The President has consented to my going, so I shall do it. Please tell the children. That is all I wished to say to you my friend. I shake hands with you and your wife and children.

Cook, Sioux Indian.

GOING TO WASHINGTON.—Mr. Campbell, agency clerk; Ben. Clark, interpreter, and Little Chief of the Northern Cheyennes, all from the Cheyenne and Arapahoe Agency, Ind. Ty., are coming next week to meet the Secretary of the Interior and Commissioner of Indian Affairs and settle the question of abode for the Northern Cheyennes.



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., SEPTEMBER, 1881.

NO. 2.

September 20, 1881.

Our flag hangs at half mast to-day and from  
Its staff droop signals of some great sorrow.  
Up from the old town come mingled voices  
Of solemn tolling bells.  
Grave faces meet us and those who wear them  
Speak to us in softened, gentle tones, thus—  
"Sad news this morning," "Did you hear Garfield is dead?"  
For him we mourn; not with such proofs as those  
Who trod these paths in years ago, when the  
Bright, brave life of Harrison went out in  
Sudden darkness; or when our martyred  
Lincoln gave his blood for a down-trodden race—  
With cannon's boom and roar:  
For a new day has come to these old grounds  
Rich with our nation's history; a day  
That speaks to us of the illumined time  
When righteousness shall reign and peace shall spread  
Her banner o'er the nations of the earth;  
And for these loved ones who are gathered out  
From many far-roaming tribes; we had hoped much  
From this our Garfield who lies dead to-day.  
He had said to us "It is my full intent  
E're the red and yellow leaves of autumn  
Smitten by the frost shall fall to the brown earth,  
To look upon your work;" and confidently  
We hoped that seeing, he would smile and bless.  
The leaves still wave in greenness on their boughs  
But he, our promised guest, chilled by death's frost  
Waits to be laid to earth, and only with  
Spirit eyes may he look upon us now.  
So instead of cannon's voice to tell our grief  
'Tis meet we march silently with muffled tread  
And bated breath; submissively our heads  
Bowing to him who called our nation's chief—  
Our chosen one—up to a higher seat.  
Weeping, mourning thus, there comes to us a voice—  
"Put not your trust in Princes, but in the  
Living God;" and through our bitter tears we cry  
Help us to say Thy will be done.

Carlisle Barracks, Pa.

E. G. P.

## The Tradition of the Great Turtle.

Long ago when the new world was little known, a band of warriors were returning from a successful expedition against a neighboring tribe with which their people were at war. Their path led by the sea shore, and as they journeyed homeward they came to where a great stone lay. Many times they had passed that way, but never seen the stone before, and wondering greatly they examined it on all sides, trying to conjecture whence it came. The older warriors looked upon it with suspicious distrust and when in their eager wonder several of the younger men began to climb upon it, they tried to hold them back, saying, "See it is no stone, but a great turtle, and the turtle is our enemy, it may do you harm," but the daring young warriors did not heed the voice of their elders, and having reached the top they began to arrange their dress, intending to dance triumphantly upon the smooth surface. But suddenly they found their feet were firmly fixed to the rock and they could not move. Some of their comrades sprang up to help them, but they too were fastened down in the same mysterious manner. Then the great stone showed signs of life, hidden feet appeared and a terrible head, and the immense turtle began to move slowly toward the sea. Frantic were the exertions of the prisoned warriors, but the blows of their blunt stone tomahawks made no impression on the monster. Their friends tried to kill or wound it, but their flint-headed arrows glanced harmlessly off and it moved still onward to the sea. Seeing their certain doom the rash young men called to their friends who still slowly followed to tell their people that they died like men—not cowards—and then as the sand of the beach was passed they chanted their death song until silenced by the waves which closed over them. Sadly the remnant of the band turned toward their village, their victory forgotten, the trophies of their conquest unheeded, and when they drew near their home, instead of announcing their approach with the glad shout of triumph, the sad death wail brought the weeping women to mourn for their lovers and husbands drowned in the sea by their cruel enemy, the great turtle. Then the village held a council, and runners were sent out to all the towns of the great tribe, bearing their little bundles of sticks, one bundle to be given to every town, and a stick thrown away each day that when the last stick was gone they might know the day

had arrived when all the mighty men of the people would assemble at the spot where the young men had met their fate, there to deliberate upon some revenge.

The time came. Every town and village had obeyed the summons. The medicine men assembled in solemn deliberation while the people waited. The wise men sat silently in a circle about their charmed fire, smoking gravely as they pondered on the story the survivors told, and the oldest, the wisest of them spoke, and all the other medicine men listened and approved. Then many of them went forth to seek for potent roots and herbs, and others called all the people and sent them to the great pine forests to bring stores of fire wood, pine knots filled with resin, and dry boughs that would burn with a fierce flame. Some of the medicine men directed the people in their work, piling wood they brought to make a high inclosure. Others reared the medicine lodge and into its mystic secrecy went the great medicine man with his most trusted assistants. They steeped their roots and herbs, they chanted the spirit songs, and blew through reed pipes, and then the incantation finished the great man went forth and with all the people gathered about him waited to see if the friendly spirits heard and would help. Presently from all directions innumerable frogs came in a great multitude, presenting themselves before the great conjurer to know why he called them, but he sent them all back saying it was not them he wanted. And then while the people wondering waited, he went back to the medicine lodge and made stronger medicine, calling more fervently upon the spirits to hear. Again with all the people waiting with him he watched. This time came all the alligators to inquire why they were called, but they too were sent back and the medicine man nothing daunted made still stronger medicine, medicine so strong as had never been made before, and this time all the turtles came crawling up from the sea, and presented themselves before the medicine man, last of all came one, the largest, that the survivors of the war party at once recognized as the murderer of their friends, and under the spell of the conjurers' art he moved on into the inclosure. Quickly then the people brought more wood and closed the entrance and the medicine man with burning brands from the sacred fire of the lodge set fire to it and amid the glad shouts of all the people the great turtle perished in the flames.

This tradition is said to have arisen from the coming of a Spanish ship long ago to the Georgia coast, when some of the Indians prompted by curiosity went on board, and the ship set sail and carried them over the sea. Later on another ship appeared upon the shore, and was set on fire and burned in revenge.

A. M. R.

## Troubles of Poor Billy Cornipachio.

Jacksonville Letter in the Savannah News.

That big-hearted man, Captain F. A. Hendry, of Fort Myers, has for some time past been educating a poor Seminole boy, Billy Cornipachio. He has displayed considerable aptitude for learning, has already mastered our language and is greatly interested in his studies. The lad came to the captain of his own volition, in despite of the strong opposition of his people, which at one time reached the point of threatening his life. He has steadily pursued his course, however, winning the favor of his white friends by his correct conduct, and finally has succeeded in disarming the jealousy of his Indian associates. The chiefs will not give their consent to his departure for Emory College, to which institution it was Captain Hendry's desire to send him, in company with his sons. This reluctance may in time be overcome.

The Republican Convention of the State of Massachusetts, recently assembled at Worcester, adopted the following resolution as a part of its platform:

Seventh.—A wise and stable Indian policy which shall recognize that Indians living in peace and doing no wrong have rights which individuals and the government are bound to respect. We approve of the efforts of the last two administrations for the education in civilization and virtue of the Indian tribes, and recommend a multiplication of the promising experiments at Hampton and Carlisle. We also approve of the policy of giving homesteads to the Indians in severalty and of bringing them under the dominion and protection of the laws of the land, administered by courts of justice, with a view to their admission to full citizenship.

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., SEPTEMBER, 1881.

THE published accounts of the interviews held by the Secretary of the Interior and the Commissioner of Indian Affairs with the Sioux chiefs who visited Washington last month, would seem to indicate a growing sentiment among the Sioux in favor of education and civilization. This differs greatly from the spirit displayed in former councils by visiting chiefs from this people, which was laughty, imperious, demanding that they be allowed to live on in their idle, nomadic way, expecting the Government as game grew scarcer to feed them, to protect them in holding vast tracts of country which they knew not how either to value or to use. Many influences have been at work to bring about this change. There has been the missionary work carried on among them; the influence of their children in school at Carlisle and Hampton, the knowledge of the power and strength of the white man, and their own feeble inability to cope with him, gained by their leading men during visits to the East and the march of civilization as nearer and still nearer the plow has followed the iron horse and fields of grain covered the wide prairies. On all sides they are shut in by a stronger race, and waking at last from their dream of fancied security and strength, in their weakness they appeal for help.

Red Cloud in talking with Secretary Kirkwood said that he had visited the Black Hills and had seen that country "green with corn," he had been told this was done by irrigation and he wanted to know if the Sioux could not have irrigating ditches too. The Secretary suggested that the Indians dig ditches for themselves. Red Cloud replied that all this was new to the Indians and they did not know how. They could not build a dam across a big river. They did not understand how the white men did these things, but if the Government would send men to teach them they would work, they wanted to have their lands "green with corn" too. The other chiefs agreed with him.

If these chiefs really express the feeling of their people, and there is reason to suppose that they do, the opportunity is one the country cannot afford to lose. Aside from motives of humanity and justice, our own best interests demand that we seize and use it to the utmost. For many years now the expenditures made under the authority of specific appropriations by Congress for the maintenance of the thirty thousand Sioux has amounted to about one and a half million dollars annually. The extra expense to the military establishment of maintaining posts which their state of restless discontent renders necessary, of wars which their outbreaks have brought on and losses caused by their depredations will aggregate a vast sum.

An annual outlay of one million dollars would be amply sufficient to place in schools like Carlisle every young Sioux of suitable age. A less amount would provide instructors for the adult population in simple means of self-support. An earnest energetic effort reaching not only every agency and band, but every individual, and continued for even a brief term of years would work a complete revolution. At present the weight of this people rests upon us like a heavy mortgage upon a poor man's homestead, the ever accruing interest eating up the earnings his family need. How happy his condition if by strenuous efforts he is able to pay off the debt, to rid himself of the fearful incubus.

A. M. R.

THE Sioux chiefs in their conference at Washington said that they appreciated the fact that the time had arrived when their people must abandon their old customs and habits, and therefore they wanted their children educated, and they said it would be better to take the Indian children away from their parents and their tribes and educate them among the white people, so that they should not cling to their Indian ways, but would adopt those of the whites. Without knowing how strong is the affection of Indian parents for their children, how child-like they are in their sorrow at being separated from them, and how long the time of such separation seems, it is impossible to understand how much it meant for the chiefs who themselves had children at Carlisle to say this. They have so little that what they do have is everything to them.

Wolf Robe, one of the most enterprising and industrious of the Cheyennes, keeps three freight teams on the road. One of these, a four mule team, he purchased of J. H. Seger about the first of July. Since that time he has made more than half enough money to pay for his last purchase, and before winter set in will be entirely out of debt. It is not too much to call this progress.—*Cheyenne Transporter*.

[It but feebly expresses our feelings to say that we have great pleasure, satisfaction, and reward in laying before our friends in this Indian work the following communication from one who has proved so able and unswerving a friend.

Those who knew the Florida prisoners in their confinement in the old "Fort San Marco," will remember David Pendleton Oaker-hater as the first sergeant of the company who mustered them for their several daily roll-calls, and Paul Caryl Zotom and Henry Pratt Ta-a-way-ite as the trumpeters who sounded all the calls to service and duty for the prisoners. That they are to-day sounding the Gospel Trumpet and mustering their poor, degraded, savage people into the company commanded by the Blessed Savior, is one of the highest evidences that God reigns, and will have all men of whatsoever tribe or tongue or state come unto him and be saved.]

For the EADLE KEATAH TOL.

## About Three of the "Florida Boys."

Oaker-hater, or Making Medicine, a Cheyenne, Zotom, a Kiowa, and Ta-a-way-ite, a Comanche, were among the prisoners confined for three years in the old Fort of San Marco, in Florida. In the Spring of 1878 a lady from Syracuse saw the Indians at St. Augustine, and offered to take four of them to the North for further education, in the hope that they could be fitted for future missionary work among their people. These three men—representing three tribes—with one other who died a year ago, were placed in her charge, taken to Syracuse, and soon after established in the family of a clergyman of the Episcopal Church at Paris Hill, New York, for education and training in agricultural work.

The money for supporting them was provided through the personal friends of this lady, and for three years longer the work of education was steadily carried forward in faith, without undue anxiety and with constant progress on the part of the young men in all that appertains to a Christian manhood. When thoroughly prepared for it, they were baptized by Bishop Huntington, and admitted soon after to the Lord's Table; and after careful and satisfactory examination by two clergymen on the principles of the Christian religion, and in their knowledge of the Bible and Prayer Book, on the 7th day of last June, two of them, David Pendleton Oaker-hater, and Paul Caryl Zotom, were admitted by Bishop Huntington to the Diaconate, or the lowest order of the ministry in the Church.

All antecedent preparations having been made through correspondence with the agents of their tribes, Messrs. Miles and Hunt, in the Indian Territory, on the same evening of their ordination, these two young Indian men, with Henry Pratt Ta-a-way-ite, the Comanche, accompanied by their friend and teacher, the Rev. J. B. Wicks, left for their respective agencies, to establish missions and to devote their lives to the uplifting of their people.

A week later the whole party were most cordially and hospitably welcomed by the agents and white employees at Darlington and Anadarko, and a little later the same warm welcome was repeated by the officers of Forts Reno and Sill.

Almost directly upon their arrival among the several tribes councils were held with them, and David, Paul and Henry addressed their people very earnestly in their own tongues, telling them *who* had sent them; *why* they had come, and *what* they wished to do. Several chiefs were present at each council, listening attentively to the words of the young men, and to those of the Rev. Wicks, interpreted by them, who replied in courteous terms to these addresses, welcoming the young men home, and promising to receive the instruction they wished to give, and to walk in the good way which they had come to teach. The white officials and employees who were present at these councils and at the Sunday services which followed them, were deeply moved by the earnest manner of the young men, and the apparent influence they exerted upon their people; their whole demeanor being that of Christian gentlemen.

Yet these were men taken six years before from Fort Sill to Fort San Marco in long hair and blankets, paint, feathers, and chains; savage and sullen; fearing and feared; hating and hated. Placed in the charge of a Christian officer who believed that even savage men had *hearts* to appreciate kindness, and justice and love—your own Captain Pratt—he sowed in them the seeds of Christian nurture, and now, clothed and in their right minds, gentle, patient, trusting, loving and beloved, they have gone back to teach and to preach of the Lord Jesus they have found, the Savior of the world.

Nearly four months have passed away and the record of these young men is good. Their conduct has commended itself to all at the agencies; they are respected and beloved. They have their room and home at the school house, and live among their people, but not with them in their tents. They persuade them to send their children to school; to be industrious; to be cleanly; to be truthful; and they tell them of Jesus the Savior, who loved them, who came into the world to suffer and die that their sins might be blotted out, and they might live forever. Regular Sunday services are held among the Cheyennes and Kiowas by

[CONTINUED ON FOURTH PAGE.]



# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

## TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH one Year, - - - - -	50 cts.
For the SCHOOL NEWS one Year, - - - - -	25 cts.
For the two-papers to one address one Year, - - - - -	60 cts.

Entered at the Post-office at Carlisle as Second-class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., SEPTEMBER, 1881.

## SCHOOL NOTES.

- When papers are marked **X** subscription has expired.
- The boys are gathering walnuts.
- The band boys learn a new piece nearly every week.
- The students' savings for the month of Augustas deposited in bank amount to \$173.
- Several swings have been put up by one of the boys, which is the source of great amusement to the little girls.
- By invitation about forty of the children went to the large assembly of Grangers from the surrounding country, held at Williams Grove.
- Mr. B. S. Reynolds, who has aided in the care of the boys for a year past, recently returned to his home in Florida. We wish him all success.
- We were pleased to have a visit from Mrs. W. J. Cleveland, of the Episcopal mission at the Rosebud agency. The Sioux children were very glad to see her.
- Mary Sionx is becoming quite a rapid seamstress, she now makes three shirts a day, button holes, and all. Another of the girls has cut and fitted several dresses.
- Two young men from Carlisle entertained the boys and girls by an athletic performance, and it has been very amusing since to see the boys' efforts at imitating them.
- Mr. and Mrs. Wm. Burgess, of Columbus, Neb., paid a little visit to their daughter, who is one of our teachers. Mr. Burgess was for some years agent of the Pawnees.
- Mrs. Robertson, of Muskogee, Indian Territory, is visiting her daughter, Miss Alice, at the school. She is the widow of the late Rev. W. S. Robertson, whose life was spent in missionary work among the Creek Indians.
- Rev. Jno. P. Williamson, of Dakota, accompanied the Sioux chiefs who were here recently. He speaks very encouragingly of missionary and educational work among the Sioux. We were glad to hear of new school buildings just erected.
- Our boys have the greatest possible enjoyment in their gymnasium, and are already beginning to show the good results of the exercise it gives them. Some of the most expert gave an exhibition of their skill the other evening at which the teachers and the girls were interested lookers on.
- Red Cloud, White Thunder, Young-man-afraid-of-his-horse, Milk, Sword and Cook, all from the Rosebud and Pine Ridge agencies, paid a flying visit to this school on their return trip to Dakota. They had been in Washington for the purpose of conferring with the Secretary of the Interior and Commissioner of Indian Affairs and with delegates from the Omahas, Winnebagoes, Poncas and Cheyennes, as to the location to be chosen for the Poncas and for Little Chief's band of Cheyenne and they seemed well satisfied with the result of their mission. The Sioux will give their old enemies, the Poncas, a home on their reserve and have evinced a desire to live on the most friendly terms with them.
- Most of our readers have probably seen the picture of Cook the Sionx brave with his little daughter Grace, or Porcelain Face, standing beside him, either in the original photograph by Choate or as reproduced by engravings in Harpers Magazine or the Christian Weekly. Cook was here again with the Sioux chiefs, and his meeting with his little daughter was a very glad one. Little Grace clung close to her father with one hand while the other was very busy wiping away the tears of joy. Cook said his little daughter was changed. Holding up his hand he said "she was so high when she came here and now—raising his hand several inches—she is so high and—taking her arm—see how fat she is" and Grace saw a change in her father too, for his blanket and moccasins had given place to a neat suit of citizen's clothing. He brought her several pieces of shining gold-money earned by his own labor

[The many friends of Capt. Wilkinson's Forest Grove, Oregon, Indian Training School will be pleased with this substantial endorsement from the Congregational Association of Oregon and Washington Territory.

We have received from Capt. W. a package of photographs of buildings and children that are a treat to look at. Greater contentment, purpose and intelligence than these Indian boys and girls exhibit it would be hard to find. May the Pacific coast soon grow up enough schools to gather in all its Indian children and then shall end the Modoc wars and Nez Perce wars and all other Indian wars in that section.]

## Indian Schools.

Report and resolutions passed by the Congregational Association of Oregon and Washington Territory at the late annual meeting held at Salem, Oregon, July 14 to 17, 1881.

At four o'clock p. m., Capt. M. C. Wilkinson, Superintendent of the Indian Training and Industrial School at Forest Grove, read an essay on "Indian Schools." In answer to questions, Capt. W. stated that the children are very healthy, not a death having occurred in the school since it was founded; age of pupils from 6 to 16 years; they are industrious, the boys having cleared the campus of a dense fir forest, erected a building 32x60, and work daily in the shoe, wagon, and blacksmith shops, while the girls do the household work, make all their own and some of the boys' clothes; that they are orderly, intelligent, and teachable. Capt. W. had on exhibition a large number of pictures, showing the buildings and campus, the boys and girls in groups and by tribes, and in their different employments, etc., which elicited much interest.

The whole subject was referred to a committee, consisting of Messrs. Cruzen, Atkinson, and J. W. March, who, the next day, presented a report, as follows, which was adopted:

### REPORT.

Living, as we do, the near neighbors of Indians, and some of our number having spent a large part of a life-time among them in active, earnest Christian work, we believe the policy pursued by our Government for nearly a century of treating with the Indians as tribes or separate nations should be discontinued. It leaves them free to practice their own native vices and superstitions, and a prey to the unspeakable vices and contaminating influences of bad white men on the frontier. We believe that the method of carrying out this policy has resulted in one bloody, expensive, devastating Indian war after another, and in the moral degradation and steady decimation of the Indians. We believe this old traditional policy to be unwise, unchristian, and unworthy of a great nation, and should be changed as speedily as possible.

We also firmly believe that "God has made of one blood all nations of the earth;" that in the Indian, as well as in the white man, are grand possibilities of manhood, and that it is our duty as individuals, and as a nation, to develop these possibilities, and do all in our power to transform him from a savage into a citizen; therefore

*Resolved*, That we reaffirm our conviction that the most essential means of permanently civilizing the Indians, aside from the power of religious truth, are the securing to him of full rights before the law—of education, of owning and holding land in severalty, of equal standing in the courts, and of voting as soon as he can intelligently use the elective franchise.

2d. That in our judgment tribes of Indians now on reservations should be considered colonies, and that their reservation lands should be divided among the Indians now living upon them, and that they should be fully protected in their landed rights.

3d. That we earnestly urge upon Congress the necessity of the speedy passage of a law granting the Indian these rights, both as a measure of right and justice, and also of the wisest expediency and best economy.

4th. That we cordially indorse the action of the Interior Department in the establishment of Indian industrial training schools; that we believe it to be a movement full of promise; that the education of both sexes is of great importance in the preparation of the Indian race for usefulness as good citizens in Christian homes; and that such schools, not superseding, but supplementing good schools on the reservations, should be largely multiplied.

5th. That we wish, from personal knowledge and investigation, to heartily commend the work of the Indian Industrial Training School at Forest Grove, Oregon, under the superintendency of Capt. M. C. Wilkinson, of the U. S. Army; that it has been carried on so far with great zeal, fidelity, and success; that the school has already conquered the prejudices and won the respect of all the better class of our people who know of its work; that the pupils generally are orderly, industrious, intelligent, contented, teachable, obedient to rules, and give promise of becoming reputable men and women and good citizens.

6th. That a copy of these resolutions be forwarded to the Hon. S. J. Kirkwood, Secretary of the Interior, the Hon. Hiram Price, Commissioner of Indian Affairs, and Hon. John Eaton, LL. D., Ph. D., Commissioner of Education.

Attest:

M. EELS, Clerk.

[CONTINUED FROM SECOND PAGE.]

Paul and David. Every evening in some tent there is prayer and instruction for those who will come and listen. Classes of children are being taught the first principles of our holy religion, and the sick are visited daily in their homes and read to from God's word, and prayed with by these young men.

Many interesting topics could be referred to, but we will close this article with a quotation from a recent letter of David to his "white mother."

After telling of the arrival of a barrel of clothing from one of the ladies' mission societies of C. N. Y., and of the delight with which it was examined and appropriated, he says "My dear, loving mother spoke to me at Syracuse, and say that about my poor dear mother here, that I shall baptize with water, and make sign of the cross upon her forehead sometime. Since I come home to the Indian country very often she sit by me, and I tell about what you say. She was very glad to hear you, and to hear what God speak. She say 'All right my dear white sister, Mrs. Burnham, I am very old; never mind, I think so; perhaps God want me to do so, and you want me to. I think I am very glad to do right, and make Christian Indian old woman, and throw away all my heathen ways. After a time perhaps He that is the Son of God will keep me always. When we go to die, sometime with them in Heaven, O, I wish it very much.' My mother these words send to you." Could we have a sweeter message on first fruits to give us greater joy?

This old mother of David's keeps very near him all the time, and his tenderness and strength of affection increases for her as his heart opens more and more to the influences of the gospel. At the close of the first Sunday service in the Cheyenne School House the old woman went to the Rev. Mr. Wicks and said out of a full heart, "When my son gone, my heart cry; I not sleep; I walk about; I think very hard all the time. Now he come and my heart sings; I sleep good; I do not think at all."

At another time we may be able to narrate something special of the work of Paul and Henry. We are sure that all at Carlisle will wish these Florida prisoners God speed in their good work, and we hope that the Cheyennes, Kiowas and Comanches in the school will be stimulated by these facts we have told to harder and more faithful work that they may be prepared the sooner to go home and help forward the work of civilizing and christianizing their people.

MARY D. BURNHAM.

#### From Letters of Parents.

The father of two of our little girls, who is himself a prominent man among his people, writes expressing earnest appreciation and gratitude for the advantages they are receiving and then he continues as follows: "I send thanks, with the kindest wishes and good feeling, for the care and attention given all Indian students you have in your school, let them be of whatever nation or tribe they may, for I am satisfied that all any nation or tribe of Indians in North America needs to be equal to any other race of people is education and opportunity, or in other words, enlightenment, and from what I have learned there is no better place where the same may be attained than the Carlisle Training School. I think your school is doing more towards settling the Indian question than all the American army can do—provided they persist in settling it with their sharp shooters and cannon."

Another father whose son is an apprentice in the harness shop, writes asking Capt. Pratt to "advise the boys when they come home from the States to bring a fine calf with them in place of bringing a six-shooter and belt full of cartridges. It will show then that they intend to try to make something."

Another father writes to his boy. "Never do any thing wrong, in school study hard, when you go to work do all you can to please your teachers, there is nothing like a good name, be kind, be quick, be smart, get your lesson well, be bold in action and bold to speak. Down your head to no one. If I live to see you come home I wish you to be improved in manners and ways."

These quotations speak for themselves.

PINEVILLE, BUCKS CO., PENNA., September 12, 1881.

DEAR FRIEND CAPT. R. H. PRATT:—I want to tell you something about here this country. What I am thinking. I want to more working and to learn more English. I go back at Carlisle. I want to work in school room, me and Harvey White Shield. I am very glad to see you Sunday morning. I will tell you about some Indian boys now dear Capt. Pratt some Indian boys not do well, and what you think me. you think me I am too lazy. My Sunday school teacher she told me do not forget write on God name. I tell you about deer park I am glad to see deer park. I saw many people I have not make many cents I have make 75 cents, and this time I go back to Carlisle Barracks, my school I open. Miss Cutter told me this time my school I open. Capt. because I have industrious, from you boy JOHN D. MILES.

Harry C. S. lives right on Bucks County Penna.

#### About our Students.

We copy from letters received the following as giving a fair average of the esteem which our students gained from those who furnished them homes during vacation:

The two Indian boys, Davis and Darlington left under my charge by you, from the 18th of June to the 25th of September, 1881, have given perfect satisfaction in every particular, and their conduct deserves the kindest regards and the highest praise.

HENRY KRATZ.

In returning Wm. Snake to your care and to school. I wish to say to you respecting his conduct while with me, that I have found him in all respects equal to white lads of his age, and in some points quite above them. He is quiet, orderly, respectful, quick to learn, not meddlesome, attentive to what is assigned him to do and can be trusted. He has become a member of our family. We are attached to him and are sorry to part with him, but for his sake gladly return him to school and wish him good success.

F. DYK.

John Shields has given entire satisfaction. I would rather have him than one half the white men about here to work for me, and am sorry to part with him.

ARTHUR B. SMITH.

This is Samuel's day for departure from us for school. We regret his going very much, as we have become very much attached to him. He has been very faithful, obedient, industrious and a very good boy. I would be pleased to have him come back next vacation.

SIMON H. ENGLE.

The Indian boy John D. Miles you sent me from Carlisle Indian Training School, on the 27th of last May, I have found to be honest, and willing to do more work than any boy of his size and age I have ever had in an experience of twenty-five years farming, he has never given us trouble in any way.

STEPHEN BETZ, JR.

In returning the Indian girl Leah Roadtraveler to your care, it affords me considerable pleasure that I can say she has been obedient, cheerful and apt in the learning of household duties.

MARY ANN DAVIS.

Cora's visit has been very satisfactory and pleasant to us. She has been a good worker, and always did her work well. She had two or three spells of being cross and disobedient, but they soon passed over, and the last few weeks we have passed very pleasantly together. We got to understand each other better.

M. E. LONGSHORE.

I will now send Cyrus home, but hate to part with him as he is the best boy I had among thirteen boys, and I thought as much of him and more than any boy I had. I paid him the same wages I paid the rest.

G. W. MILLER.

Hayes has always been a good boy to work. He soon learns and he does his work well. Very seldom any cause to find fault about that. I think but very few white boys of his age and experience would do as well. I have often had to admire with what precision he accomplished the different jobs, some of which I suppose he had no knowledge of before.

ABRAM R. VAIL.

Sam. Scott's conduct and character during his stay with us was unexceptionable, and in appreciation of his services will say that if he wishes to spend another vacation with us we would be pleased to have him do so.

J. E. WILEY.

DANBORO, BUCKS CO., PA., Sept. 13, 1881.

DEAR FRIEND CAPT. PRATT:—It is nearly three month I have been in this Country. Two more days will end my stay in this Co. We are very busy on the farm work. In morning milk the cows and drive them to the field. I help cut corn on the shocks to-day. There is plenty water where I live, some people have no water must haul great distance. I been a good many picnics since we saw you at Brownsburg. I drove a young gray horse in a buggy to Point Pleasant. Coming home we past all the teams on the road. good many people wants to see me writes my name. Mr. Walter gave me one dime to write my name on paper and showed to the ladies. I help clean horses and drove two young bay horses to a roller. Help plow a field and thrash wheat and oats I take the straw from the machine. Capt. Pratt will you excuse me I did not write a long letter. From your boy.

DARLINGTON CHEYENNE.

Several of the Indians employed by the Agent have put up hay for their horses the coming winter. This is a new departure and should be imitated by hundreds of others. The worst draw back to Indian freighting in the winter season is that their ponies, for want of proper feed, get too poor to work.—*Cheyenne Transporter.*

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., OCTOBER, 1881.

NO. 3.

## Annual Report.

OCTOBER 15, 1881.

To the Honorable the Commissioner of Indian Affairs:

SIR:—I have the honor to present my second annual report.

At the date of my last report the number of students was 196. This number has since been increased as follows:

On the 20th October, by one Apache boy from the Fifth Cavalry, sent by request of the War Department.

On the 6th November, 1880, under your orders, I brought to the school fifteen Menomonees and Sisseton Sioux.

On the 22d January, 1881, twenty-five Creeks arrived.

On the 3d February, sixteen Cheyennes and Arapahoes arrived.

On the 4th February, ten Pueblos.

On the 26th February, sixteen Osages.

On the 15th March, fifteen Shoshones and Northern Arapahoes.

On the 2d April one Gros Ventres boy, from the Sixth Infantry.

Making a total of 295 during the year.

Of the ninety-nine new pupils only thirty-four were girls. Of the boys sixteen were young men who came at their own expense for transportation from the Cheyenne and Arapahoe Agency to learn trades.

We have lost during the year. Returned to their agencies, on account of sickness, fourteen; for other reasons, four, (two of whom were Florida prisoners.) By death, ten. Making a total of twenty-eight, and leaving us at this date 267 children—180 boys and 87 girls. Of those returned to the agencies four have died.

During the late winter and early spring both measles and scarlet fever were epidemic in this vicinity, and came into the school in spite of a strict quarantine. A number of the deaths reported occurred from these diseases. Our present condition of health is excellent. We have but one pupil whose health is a matter of concern, and none who are not able to attend their meals.

### SCHOOL ROOM WORK.

This has been conducted in accordance with the principles and following the methods first adopted. The instruction is objective, the methods natural. The chief point is the mastery of the English language, reading and writing accompanying and waiting upon this language study. We have not aimed to urge the more advanced pupils beyond a practical knowledge of the primary English branches. Our effort is to awaken a desire for knowledge and to satisfy that desire. As a means to this end occupation in the industrial departments is of prime importance. We have found that a stated amount of employment in the shop, on the farm, or elsewhere does not retard, but rather advances school-room work, besides giving to the pupil manual dexterity, habits of industry, and aiding in an early discovery of any natural bent toward a particular business avocation.

The text books used are Picture Teaching, Webb's Model Readers, Franklin's Arithmetic, Swinton's Geography, Hooker's Child's Book of Nature, and Knox and Whitney's Elementary Language Lessons.

No books are used with beginners. The materials employed are objects, pictures, the blackboard, slate and pencil.

The knowledge of English gained by those who first came to the school the year before has aided their advancement during the past year wonderfully, and it greatly surprises those engaged in teaching Indians in the Indian country, who have visited us, that they make such rapid progress in their studies and in English speaking. They particularly excel in spelling, in writing, and in arithmetic. Here vacation is a period of continued building up and not of retrograding.

During the year the students have received class instruction in vocal music. They are learning to sing by note and are drilled regularly in chorus singing. The singing exercises are a great profit, and our hymns and choruses seem now to afford more pleasure than did formerly the meaningless monotone and minor wails of their savage life.

Our first annual examination was held on the 16th of June last. Between seven and eight hundred persons, many of whom are prominently engaged in educational work throughout the country, were witnesses. In the absence of both the Secretary and yourself, whom I had hoped would be present and make your own deductions, I invited several gentlemen to form a committee to make a thorough examination of the school. The following is their report:

"The undersigned, having had the privilege of witnessing the closing examination of the pupils of the Indian Training School at Carlisle Barracks, under the management of Capt. Pratt, and of inspecting the operations of the Industrial Department of the same, desire to give expression of gratification caused and the impressions made upon them by all that they have seen.

And first of all we have to say that it has been with admiration, bordering on amazement, that we have observed the facility and the accuracy with which the children passed through the various exercises of the school room. The manifestations of advancement in the elements of an English education are to us simply surprising. In reading, geography, arithmetic, and especially in writing, the accurate training apparent in all the classes, and the amount of knowledge displayed, are in fullest proof, not only of skillful and successful teaching, but no less of aptitude and diligence on the part of the Indian children. Considering the brief period during which the school has been in operation, and the fact that the greater portion of these children entered it in a wholly untutored condition, the advancement made by them, as evinced in the examinations we have witnessed, are conclusive at least of their capability of culture. We are fully persuaded that improvement equal to that which we have witnessed in the case of these children of the plains made in equal time by American children, would be regarded as quite unusual. And when the difficulties of communication, consequent upon diversities of language are taken into account, we can but feel that the results of which we have been the witnesses to-day justify our judgment of them as amazing.

What we have seen in the Mechanical Departments of the School has been matter of equal admiration. It was a happy conception of Capt. Pratt to combine industrial education with the instructions of the school room. In this way the larger boys of the school are, while obtaining the elements of a good education, enabled to learn a useful trade. It is obvious to the least reflective that this must prove of incalculable advantage to them when the time shall have come for them to return to their respective tribes. Besides the ability it will give them in the matter of self-support, it can hardly fail to secure them enviable position and influence among their people. In the several branches of mechanical activity now being carried on in connection with the school, we have been no less impressed with the aptness to learn, and with their skill in work, than we were with their mental capabilities. In harness-making, tailoring, wagon-making, carpentry, and in the tinner's trade as also in printing, the products of their labors evince skill which we think will not suffer in comparison with that of our own people under like conditions.

It but feebly expresses the judgment formed from what we have observed, to say that we regard the experiment made in this school to educate and every way improve Indian children a very remarkable success. In a little more than a year these children have been brought from a very low point of natural ignorance and barbarism to the possession of many of the benefits of civilization, while their capacity and their earnest desire, as well as that of many of their parents, for its fullest benefits, have been unmistakably shown. We cannot forbear the decided expression of our judgment that this method of dealing with this unhappy people, is, by the results attained in this and kindred schools commended as eminently wise, and deserving of much wider adoption. In fact, we cannot hesitate to express our conviction that it ought to be made a fundamental feature of national policy in our future dealing with the Indians tribes.

In conclusion we desire to give distinct and emphatic expression to our belief that the general management of this enterprise is of the most excellent character. Capt. Pratt brings to his work rare intelligence in all that pertains to Indian character and to the requisites for its successful management. In him energy and enthusiasm are joined with a solicitude almost parental for the children under his care. In him, as indeed in all the teachers of the school, there seems a prevailing desire for the well-being of every child; and both he and they are to be congratulated on the success of their arduous and faithful labors."

(Signed,)

J. A. McCauley, President Dickinson College.

Jos. Vance, Pastor First Presbyterian Church Carlisle, Pa.

Wm. C. Leverett, Rector St. John's Church, Carlisle, Pa.

C. R. Agnew, M. D., New York City.

F. E. Beltzhoover, M. C., Carlisle, Pa.

E. P. Pitcher, New York City.

We propose, the ensuing winter, to give to a few of our more advanced pupils normal instruction in teaching and to use them in primary instruction, looking towards fitting them for teachers when they return to their tribes.

### INDUSTRIAL.

I can repeat all that I said in my last year's report in regard to the  
[CONTINUED ON THIRD PAGE.]



## Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., OCTOBER, 1881.

—When papers are marked X subscription has expired.

### Wise Words for the Indians.

"As I drove through these grounds to-day, I was impressed with the thought that I was between the representatives of the past and the future.

Crippled and bent with service and years, those veterans in the Soldier's Home, represent the past. You represent the future,—the future of your race—a future made possible by the past, by these graves around us.

Two phases of the future strike me as I look over this assemblage. For I see another race here; a race from the far west. These two classes of people are approaching the great problem of humanity, which is *Labor*, from different sides.

I would put that problem into four words: *Labor must be free*. And for those of you from the far west, I would omit the last word in order to enforce the first lesson. To you I would say: *Labor must be!*—for you, for all. Without it there can be no civilization. The white race has learned that truth. They came here as pioneers, felled the forests and swept away all obstacles before them by labor. Therefore to you I would say that without labor you can be nothing. The first text in your civilization is: **LABOR MUST BE!**

You of the African race have learned this text, but you learned it under the lash. Slavery taught you that labor must be. The mighty voice of war spoke out to you, and to us all that Labor must be forever free.

The basis of all civilization is that Labor must be. The basis of everything great in civilization, the glory of our civilization, is that Labor must be free!

I am glad to see that General Armstrong is working out this problem on both sides—reaching one hand to the South; and one hand to the West,—with all this continent of Anglo-Saxon civilization behind him; working it out in the only way it can ever be worked out; the way that will give us a country without sections; a people without a stain."—*President Garfield's Speech at Hampton Institute, Va., June 5, 1881.—Southern Workman.*

### The Cheyennes and Arapahoes.

We copy the following items in regard to the Cheyenne and Arapahoe Indians from the *Indian Journal*, published at Muskogee, Indian Territory. We have sixty-six children from these tribes at this school, and they send about three hundred more to their agency schools. They have made a good start for civilized life within the last seven years. A few are doing something at agriculture and stock raising. Their greatest misfortunes are that only one-fourth of their children are provided with school privileges, when their treaty with the Government insures to them schools for all; and that their tenure of lands and homes is so uncertain. Their lands by treaty are "set apart for the absolute and undisputed use and occupation of the Indians herein named; \* \* and the United States now solemnly agrees that no persons except those herein authorized so to do, \* \* shall ever be permitted to pass over, settle upon, or reside in the territory described in this article \* \* ." The Oklahoma invaders would override and nullify these obligations, and consign to greater savagery these uncivilized people who already feel that they have ample cause for perpetual hostility to the white race, because of the many abridgments of former freedom and the total destruction of all former resources of life and support by that race.

There were 211 freighting teams driven by Plains' Indians unloaded last week at the Cheyenne Agency. Agent Jno. D. Miles keeps his Indians busy at something useful, and they keep well out of mischief.

Forty new farm wagons have been sold to Cheyenne and Arapahoe Indians within the past month, and eighty sets of new double harness. These were sold them on four months' time, and payment guaranteed by Agent Jno. D. Miles. They will be paid for, and the owners will earn the money to do it. The agent has more applications for wagons and harness than he can fill.

The Cheyenne and Arapahoe Indian teamsters have hauled from Arkansas City to the agency and for traders, over 200,000 lbs. of freight, and to Ft. Reno over 400,000 lbs. Remember those are wild Indians. Who dare say after this that Indians won't work? It is to their credit they never lost a package that was given in their charge.

Left Hand a chief of the Arapahoes, will enjoy the Fair this week with his wife and children.

Mr. and Mrs. Yellow Bear, Arapahoe chief, are here with the little yellow bears to help to make the Fair a success.

Chief Little Robe and family, of the Cheyennes, are studying the ways of their elder brothers, as shown at the Fair.

### The Championship.

No little interest was manifested when it was announced that Starr and Scabby, two Cheyennes who have been at work on the brick yard under the direction of Mr. Tieman, would mold on the afternoon of the 14th for the championship. The Agent offered a three-dollar hat to the one who should make the most brick within the hour, and Mr. Tieman put up a pocket knife for second best. Promptly at three o'clock Agent Miles gave the signal and the Indians commenced putting in their besticks, both starting off in good shape. It was soon observable, however, that Starr was taking the lead, doing his work with skill and ease, while his competitor became somewhat excited and lost labor. He was also hindered by his mud becoming too thin, through the carelessness or inexperience of his attendant. Rapid work was done, however, and off-bearers found plenty of occupation. At 4 o'clock time was called and the brick counted. It was found that Starr had made 826, while Scabby made 702. The prizes were then given amid enthusiasm of both Indians and whites. Starr was a molder last year, while Scabby is a new man at the business, having made all told not more than 25,000 brick. Everything considered we are willing to put this record against anything that can be shown by white men. In skill and ease of execution Starr has few equals even among white molders. The contest was interesting throughout, and shows what Indians, under proper training, can accomplish.—*Cheyenne Transporter.*

On the 27th of September, the principal of the Hampton Institute expected to take a party of thirty Indian youth (brought here November 5th, 1878, by Capt. R. H. Pratt, under the orders of Hon. Carl Schurz, Secretary of the Interior,) to their homes in Dakota Territory, as follows:

- One girl and three boys to Crow Creek Agency.
- Five boys to Lower Brule Agency.
- Four boys and two girls to Yankton Agency.
- Six boys and one girl to Fort Berthold Agency.
- One girl and two boys to Standing Rock Agency.
- Five boys to Cheyenne River Agency.

These are all of the war-like Sioux tribe, and average 17 years of age; they have had a three years course of mental, moral and industrial training; their time being about equally divided between labor and study. They have acquired a fair knowledge of our language, and their work time has been devoted to house-work, agriculture and the trades.

The Commissioner of Indian Affairs, Hon. Hiram Price, has interested himself to secure employment for them. The policy of this department is, other things being equal, to give Indians the preference in government positions. Only by steady work can they be saved from the bad influences about them; that from white men being more to be dreaded than that from their own race. Many of them have wretched homes to go to. They must go; it will be running a fearful gauntlet of temptations. Through hard work and the grace of God they may succeed. Some will doubtless relapse. Much depends on the Indian Agents, who are apt to be better politicians than humanitarians. We are however sure that some of them will do all in their power.

Missionaries and teachers at the agencies are a great reliance; they will carefully watch over the returning ones.

The result will be of deep interest. The experiment of Indian education at the East is to receive its final test. A report of the trip may be expected.—*Southern Workman.*

### Working Spirit of our Boys.

CARLISLE BARRACKS, PA., September 19, 1881.

DEAR FRIEND CAPT. R. H. PRATT.—I was try to ask you something without any write a note to you. But I sit down and write a note to you this Monday morning. I always very happy when I see you every day. this winter. Last year I was lazy and have nothing to do; and this time I want some work to do. I try to be a good boy every day long. I am glad to write a note to you. From your boy.

HARVY WHITE SHIELD.

[From Chief Left Hand's son who was returned to his home on account of sickness June 20, 1881.]

CHEYENNE AND ARAPAHOE AGENCY,  
Darlington, I. T. Oct. 8, 1881.

DEAR FRIEND CAPT. PRATT:—This afternoon I am going to write to you a letter to let you know that I am very well indeed. I am always happy because I do not get sick any more, and now I am very anxious to know when I going back to Carlisle school. I am very anxious to go back there because I want to know how to work and learn everything that is good. Please tell me when I am going back to Carlisle. I now go to school this afternoon. I went to Sunday school yesterday and some Arapahoes were there, my father was too. He wants me to tell him about the good ways, but I do not know much about the good ways yet and I want to learn more and more that is the reason I want to go back there for to learn something what is good. I am your friend,

U. S. GRANT.

# Big Morning Star.

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## TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH, one Year, - - - - -	50 cts.
For the SCHOOL NEWS, one Year, - - - - -	25 cts.
For the two papers, to one address, one Year, - - - - -	60 cts.

Entered at the Post-office at Carlisle as Second-class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., OCTOBER, 1881.

[CONTINUED FROM FIRST PAGE.]

capacity and progress of our boys in the several industrial branches. There is no insuperable obstacle in the way of making skilful and practical mechanics, capable farmers, &c., &c., of our Indian boys. The difficulty of language overcome, and this may be within the second year of training, Indian boys, are, in my judgment, as apt pupils at agricultural, mechanical or any of the ordinary labor pursuits, as white boys. I have brought the best tests to bear and find this judgment uniformly sustained. In part confirmation of this, reports of committees at the recent county fair are hereto appended.

We have found it better to work half days and to give the other half to school room exercises instead of two days work and four of school as last year. Under this system we have, 15 carpenters, 10 blacksmiths and wagonmakers, 11 saddlers, 10 shoemakers, 8 tanners, 6 tailors, 2 bakers, 3 printers, a total of 65 apprentices, the results of whose labor appear in the following statistics of the work shops, viz:

### SHOE SHOP.

From January 5, 1880, to September 31, 1881.

To leather and material,	\$786 15	By 2,983 prs. boots & shoes repaired,	\$1,491 50
Pay instructor,	680 00	150 prs. shoes made,	262 50
Pay apprentices,	186 59		
			1,754 00
	1,652 74	Balance in favor Shoe Shop,	101 26

### TIN SHOP.

From April 1, 1880, to September 31, 1881.

Material,	\$709 62	Tinware shipped to agencies,	\$844 34
Pay instructor,	900 00	Tinware on hand,	254 24
Pay apprentices,	230 05	Job work connected with school,	830 00
			1,928 58
	1,847 31	Balance in favor of Tin Shop,	81 27

### HARNESS SHOP.

From April 1, 1880, to September 31, 1881.

Supplies, material, &c.,	2,503 16	191 sets double harness,	\$3,965 45
Pay instructor,	900 00	13 doz. bridle,	104 45
Pay apprentices,	267 10	Work on carriage and spring wagon	
		trimmings,	60 00
	3,670 26		4,069 90
		Balance in favor of Harness Shop,	399 64

### WAGON AND BLACKSMITH SHOP.

From February 2, 1880, to September 31, 1881.

Material,	\$1,118 81	Wagons shipped to agencies, &c.,	\$2,270 00
Pay instructor,	995 00	Plows, harrows, &c., for farm,	60 00
Pay apprentices,	381 74	Hose carriage for school,	60 00
		Repairs,	300 00
	2,495 55		2,690 00
		Balance in favor of Wagon and	
		Blacksmith Shop,	194 45

The carpenter and the tailor shop have each more than paid all their expenses in the improvements made and the supplies required by the school. Our farm results have been as satisfactory as the season would admit. The expenses—rent, labor, and seeds—have amounted to \$2,347, while the income has amounted to \$2,477.75, leaving a credit balance in favor of the farm of \$130.75. I had fully expected to meet the rent of the farm in my potato crop alone, but the drought prevented.

Under your orders we have shipped to forty-two different Indian agencies articles of our manufacture, as follows, viz: 4110 pint cups, 50 one-quart funnels, 117 one-quart pans, 1,373 quart cups, 73 two-quart funnels, 250 two-quart pudding pans, 395 two-quart coffee boilers, 1,188 ten-quart pails, 313, two-quart pans, 427 four-quart coffee boilers, 310 fourteen-quart pails, 54 ten-quart pans, 152 six-quart coffee-boilers, 117 fourteen-quart pans, 183 sets double harness, 10 halters, 2 spring wagons, 2 carriages. Representing a total value of \$6,333.46, governed by your Indian Department contract prices.

By authority of the Department 109 of our students were placed in white families, mostly farmers, during the vacation. Previous experience indicated that very great benefits attended the individualizing process of taking the student away from association with those who spoke his own language and placing him where he could hear and speak nothing but English, of removing him from those who were on the same level of having to learn civilized habits to a position where he would be the only exception and where all his surroundings would lift him up.

The results have fully justified our most hopeful expectations. At the close of the vacation the students thus placed out have returned wonderfully improved in English speaking, more self-reliant and stimulated to greater industry.

We copy from letters received the following, as giving a fair average of the esteem which our students gained from those who furnished them homes during vacation:

The two Indian boys, Davis and Darlington left under my charge by you, from the 18th of June to the 25th of September, 1881, have given perfect satisfaction in every particular, and their conduct deserves the kindest regards and the highest praise.

HENRY KRATZ.

In returning Wm. Snake to your care and to school, I wish to say to you respecting his conduct while with me, that I have found him in all respects equal to white lads of his age, and in some points quite above them. He is quiet, orderly, respectful, quick to learn, not meddlesome, attentive to what is assigned him to do and can be trusted. He has become a member of our family. We are attached to him and are sorry to part with him, but for his sake gladly return him to school and wish him good success.

F. DYE.

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ARTHUR B. SMITH.

This is Samuel's day for departure from us for school. We regret his going very much, as we have become very much attached to him. He has been very faithful, obedient, industrious and a very good boy. I would be pleased to have him come back next vacation.

SIMON H. ENGLE.

The Indian boy John D. Miles you sent me from Carlisle Indian Training School, on the 27th of last May, I have found to be honest, and willing to do more work than any boy of his size and age, I have ever had in an experience of twenty-five years farming. He has never given us trouble in any way.

STEPHEN BETZ, JR.

In returning the Indian girl Leah Roadtraveler to your care, it affords me considerable pleasure that I can say she has been obedient, cheerful and apt in the learning of household duties.

MARY ANN DAVIS.

Cora's visit has been very satisfactory and pleasant to us. She has been a good worker, and always did her work well. She had two or three spells of being cross and disobedient, but they soon passed over, and the last few weeks we have passed very pleasantly together. We got to understand each other better.

M. E. LONGSHORE.

I will now send Cyrus home, but hate to part with him as he is the best boy I had among thirteen boys, and I thought as much of him and more than any boy I had. I paid him the same wages I paid the rest.

G. W. MILLER.

Hayes has always been a good boy to work. He soon learns and he does his work well. Very seldom any cause to find fault about that. I think but very few white boys of his age and experience would do as well. I have often had to admire with what precision he accomplished the different jobs, some of which I suppose he had no knowledge of before.

ABRAM R. VAIL.

Sau. Scott's conduct and character during his stay with us was unexceptionable, and in appreciation of his services will say that if he wishes to spend another vacation with us we would be pleased to have him do so.

J. E. WILEY.

Six girls and twenty-three boys have been allowed to remain in families through the winter. They will assist in the duties of the farm and the household for their board and will attend the public schools, thus having advantages for learning civilized habits and gaining knowledge far better than we can give at this school. This individualizing seems incomparably the most hopeful, because the most rapid and complete plan. I gratefully report the hearty cooperation and interest of the many friends who have thus taken our children and treated them as their own.

In this connection it is worthy of special notice that the school directors in one locality raised the objection of aliens against free admission to the public schools for our Indian children and submitted the question to the State Superintendent by whom it was decided that they were entitled to the privileges of Pennsylvania public schools. The final question as to the future of the Indian is how shall he be fitted to take his place as a citizen in this country, a man among men, when he shall no longer be treated like a spoiled child alternately petted and punished, but when he shall have alike the privileges, freedom and responsibilities of other citizens. Common sense would seem to say that he should first be made to understand what will be expected of him, what manner of being he will come in competition with and be educated up to the strength he will need in the changed struggle for existence. This is knowledge he cannot gain so long as he is sedulously kept from opportunity for actual comparison.

### ECONOMY.

In his native state the Indian seems almost wholly devoid of prudence or forethought. If the wants of the present are supplied he gives not a thought to the future. Lessons in economy and thrift are therefore of the utmost importance to our Indian students. As a step in this direction I have instituted a system of savings. The apprentice boys and girls have been paid as allowed by Department regulations at the rate of sixteen and two-thirds cents per day when actually employed. Besides the stimulus in their work this has given opportunity for lessons in the proper use of money.

Three months ago after having many times previously explained to the

students the use and benefit of saving at least a portion of their earnings an account to their credit was opened with a saving bank in town. Each student who makes a deposit has a small bank book which he keeps himself and brings once a month if he wishes to make an additional deposit. Some of the students receive money from their parents and friends, others have earned something from families during vacation. They too make deposits. There is commendable pride in these savings. The total sum thus placed at interest amounts to \$668.28, and this system if continued with its present success will insure to the students when they return to their homes sums sufficient to be of value in helping them to establish themselves in civilized pursuits.

#### DISCIPLINE.

The plan of trying boys guilty of any serious offense by a court martial, using the older and most intelligent as a court, has been continued successfully. The members of the court martial are detailed from the cadet officers, care being taken to secure an impartial selection from the various tribes. Charges are preferred against the prisoner, the court examines witnesses, hears the defense, fixes the degree of guilt and recommends a punishment. The record of proceedings made by the junior member of the court is transmitted to the Superintendent for approval or disapproval of its findings. The punishments recommended have been wisely determined and usually accomplished the good sought.

Devoted and untiring motherly care over our girls by the matron and teachers has promoted the affectionate obedience and good manners of the best family life.

#### GIRLS.

It is impossible to over estimate the importance of careful training for Indian girls, for with the Indians, as with other peoples, the home influence is prevailing the one. The labor and expense of educating Indian boys while the girls are left untaught is almost entirely thrown away. Of what avail is it that the man be hard-working and industrious, providing by his labor food and clothing for his household if the wife unskilled in cookery, unused to the needle, with no habits of order or neatness, makes what might be a cheerful, happy home, only a wretched abode of filth and squalor? Is it to be wondered at that he succumbs under the burden and is dragged down to the common level? It is the women who cling most tenaciously to heathen rites and superstitions, and perpetuate them by their instructions to the children. John Ross, under whose government the Cherokees were so many years a progressive, prosperous people, attributed the comparative failure of the early educational efforts for that people to the fact that nothing was done for the girls. No real progress was made until girls as well as boys received civilized training.

Perhaps one reason why the tendency to neglect the girls has been so great in the past is that the training of girls involves care and responsibility so much greater. A boy, in addition to the lessons in the school room, is taught some one useful trade, the girl who is to be a good housekeeper must acquire what is equal to several trades. She must learn to sew and to cook, to wash and iron, she must learn lessons of neatness, order and economy, for without a practical knowledge of all these she cannot make a home.

The results of the training given our eighty-seven girls are, thus far, equally satisfactory with the progress of the boys. By a regular system of details each girl takes her turn in the different departments of household training. They take care of their own and the teacher's rooms, and have hours for practical lessons in the kitchen, dining room and laundry. In the sewing room a number of the large girls cut and fit garments. Forty-five are expert in running the sewing machine and all are taught plain sewing and especially mending. The task of repairing garments for so large a school is a very heavy one. The stockings are darned each week by the small girls, whose skill and neatness are unexcelled.

#### BUILDINGS, &C.

Our hospital accommodations since the organization of the school have been very objectionable. This will soon be remedied by the completion of our new hospital allowed by the Department.

Necessarily there were many changes to be made in buildings erected for military purposes to make them suitable for the school. These changes have now mostly been completed.

During the year I have placed in the two large buildings used for boy's quarters a system of steam heating at an expense of \$800 to the Department and \$1,500 more from charitable sources.

The girl's quarters were found inadequate to their needs and a room for lecture and study purposes in the same building large enough to accommodate them all was a great want. The Department having informed me that no money could be allowed for this purpose and that I might seek to accomplish it through charity, I laid the matter before our friends and secured \$3,000 for the purpose. I then called for bids for an addition of one story to the building with the necessary changes to give the large room and other conveniences desired, and let the contract to the lowest bidder at \$3,750.

That improvement is now completed, giving us the large room on the second floor and a third story 154x34 feet, divided into sixteen comfortable rooms ample to accommodate forty-eight girls.

We have fitted up two additional school rooms, and now have ten rooms for school purposes with the necessary desks, blackboards and school apparatus sufficient for the accommodation of 300 pupils, which is as large a number as can be profitably managed here. At least half this number should be girls.

One of the old cavalry stables near to the boy's quarters has been floored with the best quality of pitch pine lumber. Its dimensions are 162x39 feet. A division covering 50 feet at one end has been made and this has been fitted up as a reading room and place of evening resort for the boys. The remaining 112 feet has been provided with gymnastic apparatus, so that the boys may in bad weather and out of working and study hours have an agreeable, instructive and health promoting place of amusement. Regular physical instruction is given and from all that can now be seen we may eventually rival Cornell, Amherst, or Columbia in athletic prowess.

The expense of these improvements, amounting to \$656.37, having been denied by the Department, the means therefore was secured through friends of the school.

The total amount of cash donations, for all purposes, has been \$5,781.21. The greater part of this has been given by friends of the school after a personal examination of its work. This large and benevolent interest is most encouraging and calls for special notice by the Department.

Thirty-two of our boys are under twelve years of age. These have been placed under the supervision of a matron who occupies quarters with them and gives them motherly care. Their improvement in health, deportment, &c., has been quite marked.

Finding much difficulty in obtaining a suitable person to act as disciplinarian for the larger boys, I determined to place Etahdleuh Doanmoe, a Kiowa, and the only remaining of the former Florida prisoners, in charge of them. In this responsible position he has shown himself capable, efficient, and trustworthy.

One of the older Sioux girls gives excellent satisfaction as assistant to the matron.

The practice of encouraging the pupils in attendance at the different churches in town, as reported last year, has been continued and the boys have kept up their attendance at the different Sunday schools. Twenty-two of our boys and ten of our girls are now members of the different churches, and the general religious tone of the school is excellent.

I do not feel that the results of training pupils after the short period of instruction that they have thus far been under in the East, is any material test of results, because of the very limited number that have been returned, and the very brief time they have been under instruction, but we are frequently questioned in regard to this matter. I have asked an impartial statement from Agents Miles and Hunt who have charge of the only agencies to which we have sent any number. Their replies speak for themselves, and are hereto appended.

The band which I reported in my last has continued to improve, and the musical ability developed is a matter of astonishment.

The system of monthly reports to parents has been continued during the year and in addition, as soon as the students were able, they have been required to write a monthly letter home to accompany these reports. The letters received by the children from their parents, as well as those from the parents to me direct, are full of growing interest and good sense on this matter of education. The following expressions from parents show the drift of these sentiments.

The father of two of our little girls, who is a prominent man among his people, writes expressing earnest appreciation and gratitude for the advantages they are receiving and then he continues as follows: "I send thanks, with the kindest wishes and good feeling, for the care and attention given all Indian students you have in your school, let them be of whatever nation or tribe they may, for I am satisfied that all any nation or tribe of Indians in North America needs to be equal to any other race of people is education and opportunity, or in other words, enlightenment, and from what I have learned there is no better place where the same may be attained than the Carlisle Training School." Another father whose son is an apprentice in the harness shop, writes, asking Capt. Pratt to "advise the boys when they come home from the States to bring a fine calf with them in place of bringing a six-shooter and belt full of cartridges. It will show them that they intend to try to make something." Another father writes to his boy. "Never do any thing wrong, in school study hard, when you go to work do all you can to please your teachers, there is nothing like a good name, be kind, be quick, be smart, get your lesson well, be bold in action and bold to speak. Down your head to no one. If I live to see you come home I wish you to be improved in manners and ways."



During the year our school has continued to attract wide spread interest, and has received numerous visits from prominent persons, educational and other bodies. Among the more noteworthy was that of the Pennsylvania Legislature who by resolution of both houses adjourned over one day for the purpose, and the visit of the Duke of Sutherland and his party.

## IN CONCLUSION.

Carlisle school has in its keeping children from twenty-four different tribes. If the treaties of the United States Government with most of these tribes are in any degree binding, their educational claims and neglects are matters of no little moment. The treaty clauses in favor of education framed by the large and important commission of which General W. T. Sherman was chairman, and which are a part of the treaties ratified in 1868 with the Sioux, Navajoes, Apaches, Utes, Kiowas, Comanches, Arapahoes, Crows, Shoshones, Bannocks and Pawnees, now our most troublesome tribes, are in words almost identical in each case, as follows: "In order to insure the civilization of the tribe entering into the treaty the necessity of education is admitted, especially by such of them as are or may be settled on said agricultural reservation and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years."

These tribes aggregate a population of about 70,000 of which 15,000 are children of school age. The complete fulfilment of these treaties would render necessary 500 school houses, which at an average cost of say \$800 each, probably half the real cost at those remote points, would aggregate \$400,000. 500 teachers at \$600 per annum each for thirteen years would make \$3,900,000. Books and school material for 15,000 children at \$10 per year each for thirteen years, would make \$1,950,000. Of course these children could not attend school without being clothed and fed. \$100 per year each would be a small sum for this purpose. This amount for 15,000 children for thirteen years would reach the sum of \$19,500,000. The grand total would be \$25,750,000. This is a small estimate of the sum actually due these Indians on account of failure to carry out the educational treaty agreements which are the one thing the Commissioner, the Congress, and the President declared would "insure their civilization." From this account might be deducted the moiety that has been expended in this direction. Ten per cent. would be a large estimate of this, leaving an actual balance due the Indians, for educational purposes, of \$23,175,000. The injury done by the U. S. Government to this large number of Indian boys and girls who have grown up during this period, by withholding this promised and valuable intelligence, and actual injury and loss to the country from their having been an ignorant, pauper, peace disturbing, life destroying, and impoverishing, instead of an intelligent, producing element could not be stated in figures.

Whether it is good public policy to place upon them the grave duties of citizenship before the civilization, intelligence and ability of citizenship is educated and trained into them is very questionable.

No educational work for the Indians will be successful in any considerable degree until the numbers educated shall form a majority of the whole. A small minority will always occupy a forlorn position. Public opinion controls and the majority controls that. A veneering of training and education which may be accomplished in a three years' course equally breeds failure. Theory must be ground in with practice. It is not the fear that we may educate the children away from sympathy with their former savagery that should prevail, but rather the fear that we may fall short of getting enough of training into the particular subject to enable him to stand and to compete in civilized life.

If the one city of Philadelphia supports schools and gives education to 103,000 children, as it does, to maintain its civilization, it seems a criminality for the United States to promise and then neglect to give its 50,000 Indian children the education which the Government itself says will "insure their civilization."

The great need is education for the whole. Whenever that shall be determined upon the best where and how will be easily developed. If freedom and citizenship are to be their lot then the surroundings of freedom and good citizenship during education would seem the best to equip them for that lot.

Very respectfully, your obedient servant,

R. H. PRATT,

1st Lieut. 10th Cav'ry, in charge.

As I close my report for the mail I am in receipt of the following letter, with inclosure as stated, which is so forcible an indication of the growing sentiment in favor of Indian education that I make this addition.

OCTOBER 14, 1881.

"SIR:—I have a sum, \$1000, I wish used exclusively for the education of Indian females. May I ask you to so apply it. Perhaps this is rather out of business habit to presume on a favorable answer, but hearing of your warm interest in the welfare of the Indians, I flatter myself you will kindly grant my request. Hoping your benevolent labor may be crowned with success and you may reap the reward of seeing those so long wronged rise to a happier condition. Respectfully,

P. S. Can you give me any information of Lient. Wilkinson and his institution for Indians at Forest Grove Oregon?"

To the Board of Managers of the Cumberland County Agricultural Society:

The committee on class No. 45 make the following report concerning the exhibit by the Indian Training School, Carlisle Barracks, under charge of Capt. R. H. Pratt:

The school had on exhibition a large and most creditable display of articles manufactured exclusively by the girls and boys of that institution. They consisted of clothing, tinware, boots, shoes, harness, blacksmith work, doors, sash spokes, light wagon, both wood and iron work having been done by the Indians. There were also exhibitions of penmanship, free hand drawing and pottery decoration. The articles manufactured gave evidence of taste and skill, as well as thorough workmanship. The boys have worked at their trades only from six to fourteen months so that their proficiency is quite remarkable. Some of them, we understand, earned money and paid their way to this school in order to secure the benefits of its training. It was conceded that this display formed one of the chief features of our exhibition and that it was universally admired and commended by visitors as well exciting their wonder. The committee in making this report believe that they will express the sentiment of our entire community in stating that the facility with which the Indians acquire knowledge of the several trades and the rudiments of an English education, the zeal, patience and industry exhibited by them, have been a matter of astonishment, and demonstrate the possibility of transforming them into intelligent, industrious and capable citizens.

It is also a matter of note that this large collection of boys and girls, numbering nearly 300, are as orderly and well behaved as any school we have known, and that not a single vicious or even indecorous act on their part has ever been observed during their visits to our borough or in their intercourse with our citizens.

The work of Capt. R. H. Pratt and his assistants deserves the attention of the thoughtful and patriotic as well as humane citizens of our country.

We award a diploma to each department represented in the exhibit and \$10 to be divided by the Superintendent of the school among the most worthy children.

W. F. SADLER,

J. ZEAMER,

WM. SENSEMAN.

The committee on class 32 wagons, &c., make the following report.

We desire especially to call attention to the exhibit of the Indian Training School as deserving of special notice, a number of the articles exhibited coming under class 32.

They show not only skill and proficiency in workmanship, but a progress remarkable in this race. From careful examination of their work the Committee are of the opinion that it compared favorably with any work of its kind exhibited.

J. P. BRINDLE,

A. H. PARKER.

ALFRED HEUSTON,  
Committee.

UNITED STATES INDIAN SERVICE,

KIOWA, COMANCHE AND WICHITA AGENCY,

Anadarko, I. T., Sept. 30, 1881.

CAPT. R. H. PRATT, Carlisle, Pa.,

SIR:—Your esteemed favor of 21st., making inquiry about our returned boys is to hand, and from the general purport of your letter I suppose you refer to the four boys, Tone ke-uh, Ohet-toint, Zotom and Ta-a-wa-ite, and not to the original lot of returned Florida boys. I shall write plainly.

Tone-ke-uh is a perfect failure. I have tried him at everything, but he breaks down and goes off of his own accord, unable to forego the cherished allurements of indolent camp life. I rarely ever see him now wearing coat or pants, but usually wrapped in a sheet, much soiled, and seems to have no ambition beyond it.

O-het-toint has done better than any of the four, though at times he is ready to take a step backwards, and needs a paternal, watchful and sustaining hand to urge him forward and up to his best capabilities.

Last year I gave him a room in the school as teacher, and he did well. I use him now going out and working among his people collecting children for school, and though too early to judge fairly of what he can accomplish, I am looking forward with great hope of his success. He has a well-balanced mind, and I am quite sure he wants to do right, as I have always found him truthful, and can trust him without fear of having my confidence misplaced.

Zo-tom, probably the brightest of the lot, returned to his people in May last, at a very unfortunate time just upon the eve of their departure to the annual medicine dance, when all was excitement, and more than ordinary interest was felt in the ceremony this year, because it was to be supplemented by a great influx or return of buffalo promised them by one of their young Medicine-men. The discussion of this subject among them was all absorbing, and nearly all sincerely believed the great event would take place at the time appointed. The temptation to be present was too great and Zo-tom fell into the current and was soon beyond the reach of any restraining influence, going out from the Agency about 100 miles, and if not taking part in the observance of the rites and ceremonies of the dance, it was plainly evident that he still entertained a great reverence for the savage superstitions of his people, and I am much inclined to believe that during the summer, and especially during the six weeks out at the dance, he retrograded perceptibly. He is now, however, doing well, and we hope the disappointment and chagrin of his people over the failure of the promised results of the dance, and his own humiliation in taking part, will have a good effect and that he will profit by this experience, and be prepared to resist even greater temptations in the future.

Ta-a-way-ite, Comanche, who returned here with Zo-tom, showed much courage and strength at first, and strong hopes were felt that he would continue as a good example, and become a leading man whom his people would respect and follow, but there seems to be a falling off from the standard and lately even the kind words and warm personal efforts of Mr. Wicks almost fail to make an impression, and I very much fear that our fond hopes will not be realized.

I have stated each case as I see it, and though more or less disappointed by setting too high the possibilities of this or that particular one, I am not by any means discouraged, but feel the greater necessity for persistent and well directed effort. We all know the many obstacles in the way of a young man returning to his people, in a dress that their prejudices condemn as unfit to wear, and with a change of habits which only adds to the force of the ridicule excited by the white man's apparel. To successfully resist the force of ridicule so general as this requires great strength of character, and even among our own people, who proudly boast of a high civilization, there are few indeed who would not yield if exposed to the same influences.

We all, no doubt, expect to reap too rich or too sudden a harvest, over looking meantime, in the constant care and absorbing nature of the work of bringing a savage people to the ways of civilized life, and perhaps too often measuring our hopes by the amount of earnest effort employed, that so grand and great a scheme is not accomplished in one generation, and that under the most favorable conditions, the most effective processes, however intelligently directed, are so slow in their operation, or in yielding visible results that a little impatience is sometimes excusable.

My faith, however, in the policy now pursued in the line of education is undiminished and evidence of the great amount of good already accomplished has created a public sentiment in its favor that must largely influence future administration of the Government in giving increased facilities for this purpose, and I feel sanguine that the new administration just begun will do all that is possible in this direction with whatever means are now or may hereafter be provided by Congress.

Very respectfully,

P. B. HUNT,  
U. S. Ind. Agent.

UNITED STATES INDIAN SERVICE,  
CHEYENNE AND ARAPAHOE AGENCY,  
IND. TER., September 28, 1881.

CAPT. R. H. PRATT, Carlisle, Pa.,

DEAR CAPTAIN:—Replying to your favor of the 21st inst., requesting "facts" in regard to the good or bad conduct of your returned pupils, and what has become of them since their return. I will go a little beyond and outside the limits of your inquiry—and I embrace others than pupils because you were connected with these people, and are in a measure responsible for the results.

First. Of the returned Florida prisoners who reached the agency April, 1878, Ma-nim-ic died last winter, after living faithfully on the

"Road" given him in Florida. His son, Howling Wolf, after promising well for a short time after his return, relapsed into his former ways, and is to-day as uncivilized, but not as hostile, as he ever was. Little Medicine still holds the position of captain of Indian police, and is faithful to duty and earnest in his desire to do right as when he returned. Antelope and Left Hand are on the police force and also engaged in freighting, furnishing teams to younger members of their families. Medicine Water and Rising Bull are freighters. Come-uh-see-vah is doing nothing. Meat, Noconista, Chief Killer, White Man and Star are, and have been for the past three years, working for the Government at such work as can be found at an agency like this for them to do. This includes well digging, brick making, wood cutting, teaming, herding, cultivating corn, and all kinds of manual labor. No complaints are heard. They are foremost in taking new regulations as their guide and no greater amount of work could be obtained from the same number of white men. Star is the leader in everything, and as an evidence of the amount of work he can do I send you the inclosed article, taken from the *Transporter*.

Second. Of the school children and grown pupils who have returned.

Little Chief is in the agency physician's office as interpreter and assistant and is rendering good service; lives like a white man, dresses like one and in all ways shows he holds fast to what he has learned and is still learning, for he keeps up his studies and correspondence.

Matches is also employed at the agency and holds fast to his faith. He is rendering great service as interpreter for the missionary here and his example and influence are good.

Roman Nose is just the same. No signs of a relapse.

Cohoe is hard at work exemplifying his faith in civilization as the best 'way' by acting and working as white men do.

Bear's Heart is at present on the sick-list having over-heated himself in helping unload a train. His whole heart is for progress among his people, and both by preaching and practice he endeavors to help his people forward.

Soaring Eagle and White Bear are the only ones who seem to have lost ground, and they more from lack of opportunity than perhaps from lack of spirit.

Tich-ke-matse is in the employ of the Smithsonian Institute and is now with Mr. Cushing in Arizona or New Mexico making collections for that institution.

Henderson is with the Rev. Mr. Harvey as assistant and interpreter in his mission school just opened here. Grant, still unwell, is occupying a similar place in the Arapahoe school, while Bob is employed at the Cheyenne school. Galpin is still sick.

The others who have returned have died, being sent home, generally, by reason of consumption.

On the whole the results have been good. The influence of these boys and men have been for good, for progress and for peace, and when the whole mass shall have been thoroughly leavened by contact with these educated and civilized Indians, graduates of Carlisle, Hampton and kindred schools, the progress of the whole tribe will be rapid, for they will aid us in removing the stumbling blocks of superstition and fear which now blockade the way.

A few may in the future, as in the past, fall by the way, but I believe and trust the great majority will go forward, and as the ranks of those now here are swelled by accessions from your school and from other sources, the ridicule now bestowed on these conscientious pioneers will cease, and their labors will be lightened. I have given you every instance of failure, but I may have passed over the names of a few who have never faltered. The results are a perfect vindication, in my judgment, of the wisdom of establishing the school, and I congratulate you upon the plain evidences of your success.

Yours truly,

JNO. D. MILES,  
U. S. Indian Agent.

#### General Pleasanton's Views.

During a recent social conversation with the distinguished cavalry officer General Pleasanton, I asked his opinion of Indian matters. He at once said: "The American Indian policy is radically wrong, and the British policy right. The Indian is a native American and should have had all the rights of citizenship from the start. He should have had a home guaranteed him, and he should have been protected in it as sacredly and securely as any white man is in his farm. He should have been held individually responsible for his acts, and we as the superior in civilization, owed it to him to treat the Indian kindly, and extend the advantages of our civilization to him. The policy of holding a whole tribe responsible for the action of a single Indian is an outrage on justice. If an Indian kills a white man or steals a horse from a white man that Indian should be held responsible, but not his tribe, and if we had adopted that course and also rigidly punished all white men who robbed or murdered Indians, we should have had no Indian wars. The native, uncorrupted Indian is a noble character, with a pure and strong sense of justice. But it is the injustice, of the treatment received and the demoralizing influence of bad white men that develop the bad traits in Indian character and crush out the native manhood."—*Council Fire*.

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., DECEMBER, 1881.

NO. 5.

## The Pawnees.

The Commissioner of Indian Affairs, in his report for this year says "At the Pawnee Agency but little progress is noted. Of all the Indians in the Territory the Pawnees have practically made the least advance. Under the very best auspices and under the best of agents their progress at no time has been encouraging, and to-day they are far removed from civilization."

When the Pawnees made their first treaty with our Government in 1832 they numbered, according to their census, 12,000. Washington Irving represents them as being a bold and warlike tribe and at the first passage of Lewis and Clarke across the continent as being the terror of the prairies. That they are always brave to face their foe I think all our army officers who have commanded them as scouts will testify. But they early learned the power of our nation and have never been openly in arms against us as a people.

At the time of the ratification of their treaty a number of their leading chiefs and braves went to Washington, and that they profited by what they saw and heard they gave abundant proof to their missionaries who went among them soon after.

Their treaty secured to us the right of way for emigrant trains across their hunting grounds on the south side of the Platte, they promising to remove their villages to the north side of that river, a stipulation with which, owing to the weakness of our Government, they never completely fulfilled, greatly to their detriment. After meeting the first emigrant trains that passed them as they were out on a summer hunt some informed their missionaries on their return that they need never go back to their homes for they had seen their whole moving village going west. But one who had been to Washington said, "Not so, why you could begin when you were a child to walk through the villages of the white men and walk till you were gray headed, and you would not be through the half of them then." It was those who had been to Washington who induced their people to work by the side of the white men in the field and at that early day even the sons of chiefs were found ready to take oxen and plow their ground. It was a man who had been to Washington who gave the first girl to form a nucleus for a school, changing her name from Spe-roots (a short girl) to (Stoo-to-rah-pa-pitch-ish (a metal road) in memory of his rides upon railroads. It was one who had been to Washington who set the example to his people of showing deference to the white women in various ways; but laughable was the invitation to sit on the same cushion with him in his lodge as he had been thus honored by the ladies in Washington: even though the seat be declined with the thought that a sofa would present a larger surface than a cushion in an Indian lodge. Thus in many ways did all the people show the impression that was being made upon them by their new found friends. They were confiding and affectionate, but not servile, and great was the hope for their rapid improvement.

On leaving their villages on the south side of the Platte Government pledged them protection from their enemy, the Sioux, but no such protection was given, and after seeing many of their bravest warriors killed, their women scalped, their children taken prisoners, their missionaries driven from them because of the continued incursions of the enemy, and their villages burned they returned to their old homes on the south side of the Platte. There they remained for fifteen years, exposed to all the corrupting and degrading influences of the emigration which was flooding the plains in those days; and when, in '57, they made a new treaty with us and returned to their old homes on the north side of the Platte as their chosen reservation, they went a changed people. Their old, simple confidence in and admiration of the whites was gone, and in its place distrust mingled with much of contempt. Their women, as a mass, were corrupted, body and soul, by their unchaste communications with the horde of emigrants, and another generation of children were growing up without the education which had been pledged them by treaty stipulations with our Government.

Again I quote from the report of the Commissioner, "Under the very best auspices and under the best of agents their progress at no time in the past has been encouraging."

During the past four decades the Pawnees have had seventeen different agents. Two of these were drunken sots, one barely escaped being hung by a mob of Otoes, whom he had robbed of their annuity money

(the Pawnees, Otoes and Omahas being under one agency at that time,) and another coming after him was a libidinous thief. Among the others were scheming politicians, who had no interest in the welfare of the Pawnees, but sought to make the agency a stepping stone to something higher; seekers of their own private fortunes, who were ready to appropriate anything on the reservation that was available to fill their pockets; and blundering humanitarians, who had no just idea of the needs of such people, and among the very few who were capable of being a guide and leader, a "father" to that people, not one was permitted to stay long enough to carry out plans which they had laid for their improvement.

The Pawnees had chosen for their reservation the garden of North Platte, Nebraska, well timbered, and an abundance of running water, and the plains beyond were rich in buffalo, elk, beaver and otter; but year after year the white man made incursions on their hunting grounds till they said, "We turn no way but we see white men, and where are our buffalo?" Their old enemy, the Sioux, still made continual raids upon them, and white men stole their timber till there was little of value left, and in their despair they removed to the Territory. There the unhealthy climate decimated their already greatly reduced numbers; every horse of their large herds that was a native of Nebraska died, and they cried out in their anguish that God was angry with and had forsaken them.

But we believe there is hope for the Pawnees yet. This sketch is made by one who has known them intimately for the past forty years and it is only a faint outline of the wrongs they have suffered at our hands.

The best wish we can make for them is that an agent be sent them who is truly good and wise: who will lay plans for their improvement and have the executive ability to see them carried out; and that he may be permitted to stay as has Agent Miles with the Cheyennes and Arapahoes till he can see the fruits of his labors.

E. G. P.

[The following is from one of Bishop Hare's Dakota Mission Schools.]

## A Glimpse of School Life.

There follows a verbatim report of inspection at Hope School, a daily process in school life which has been found very helpful in producing a sense of responsibility and a regard for order.

If the reader will imagine the morning's work over, the hours for school-room exercises come and the children assembled and standing in a row in the school-room, he can picture the somewhat animated scene when the housemother appears and puts the following questions:

Isaac—Did you fill the kitchen wood box? Yes Ma'am. Did you fill the reservoir? Yes Ma'am. Did you work in the garden? Yes Ma'am.

Eddie—Did you sweep the school room, coat room and lavatory? Yes Ma'am. Front porch? Yes Ma'am. Did you help Van fill the lamps? Yes Ma'am. Did you work in the garden after other work was done? Yes Ma'am. Did you hang up your broom? Yes Ma'am.

Van—Did you sweep the dormitory, stairs and side porch? Yes Ma'am. What did you sweep the corner of the stairs with, broom or wing? With a wing and then I hanged it up. All right, that's the way to do, but did you hang up your broom too? Yes I did after you told me to. Well next time you must not wait for me to tell you to or I shall have to give you a ball mark. Did you help Eddie to fill the lamps, and dust the school room? Yes Ma'am and I got the lamps cleaner than George used too.

George—Did you do your dining room work, wipe dishes and help sweep? Yes Ma'am.

Moses—Did you milk the cow and water the pony? Yes Ma'am. Did you picket the pony? Yes Ma'am. Clean the stables? Yes Ma'am. Did you then work in the garden? Yes Ma'am.

Who is to feed the pigs this month? Moses and I feeds them in the morning and Van and me at night. Yes I remember. Well, Isaac, did you and Moses feed them this morning? Yes Ma'am. How many buckets full? I didn't count 'em, we took all there was. Don't forget Eddie that you and Van are to feed them every night.

Are the tools all in their proper places? Yes Ma'am. Some one has left the wheel-barrow out by the pig pen, who did it? I did. That

[CONTINUED ON FOURTH PAGE.]



# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., DECEMBER, 1881.

## Backward Glances.

As we cast a retrospective glance backward, following our paths through the year now soon to close the decision is, we are Growing.

We are Growing higher and broader and deeper—these pupils are risen to a higher plane of morals; they have broader views of life and its duties, and the roots of firm principle are striking deeper into the foundation of knowledge.

The earthen pitchers that shrank in the light of human sympathy are broken, and we no longer meet immobile faces as we walk through these grounds. Young men and boys of gentlemanly bearing meet us with smiles, and doffing their hats, salute with cheerful words. Young women and girls have dropped the veiling shawl and laboring gait of the Indian village, and with comely grace respond to our greetings. Our grounds are no longer a Babel of tongues, but English is spoken by every one.

Indian young men and women appear in places of trust. A Kiowa has for weeks been in charge of the boys in their quarters, showing much skill and tact in the performance of this duty, and a Sioux young woman assists the Home Matron at the girls' quarters with great credit to herself, and comfort to the matron.

Those who are at the head of each department are Growing in the knowledge of their work; in the arrangement of the details of their labor; in their understanding of the new needs which are ever springing up in such an institution, and in reading the characteristics of those with whom they deal and whom they lead.

We are Growing in the estimation of our friends, else why the supply of finances to elevate the long line of buildings occupied by the girls, and heat them, and the new and commodious hospital which is nearly completed? Government could not see it a privilege or a duty to make all these much-needed improvements, so individuals and communities hearing of the needs, made donations for that which the Government would not do. A home for thirty of the smaller boys with a matron at its head, has grown during the year, with quarters comfortably and conveniently fitted up for their reception; the improvements in their home being made through the generosity of private individuals.

A reading room for our young men has been fitted up and only awaits the growth of a stove to give them a home-like place to gather of these winter evenings.

We hear the sound of our Growing in the rustling of leaves, large and small, bound and unbound, that come from various sources to increase the budding and blossoming of these young minds. Welcome proofs of the Growing sympathy of many lovers of Indians are these.

We want to grow much more another year. We have been throwing down our tap roots deep and strong and we trust Government will not fail to enrich us with the fertilizer which will ensure our steady, healthy and rapid growth. We have thrown out our branches high and broad, and we trust our increasing friends will distil upon us the dews of their sympathy and the rain of their love and watchful care to promote the vigor and greenness of our youth, and that the Sun of Righteousness may shed His rays upon us and give us life in Him.

## Queries: our Hopes and Fears.

The question is often asked, "Are these children tractable—do you find them easy to control?"

Yes; more tractable, more easily controlled than white children. In an Indian village the older controls the younger, it is a part of their life to obey. When they see they have erred reprove them sternly and they accept it as deserved, for they have a keen intuitive sense of justice. If they have not seen their error, address them kindly, show them their fault and they are ready to acknowledge it. Send for them if they have not performed duty properly. The summons is obeyed promptly, and generally with a smiling face they stand and either say "What is it?" or their look and posture indicate the question. When the failure is understood almost universally the work is cheerfully performed with an evident effort to remedy the defect.

Another asks, "Do you believe they can be Christianized?" A strange question to be asked in this day when so much proof is being given all over our land of the earnest spirit and Christian sympathy of converted Indians in almost every tribe. The answer springs involuntarily to our lips, "As the Master when he gave his commission, 'Go ye into all the world and preach my gospel to every creature,' did not say, except Indians." We believe they can be Christianized.

Again it is queried, "Do you not expect when they go back to their people they will return to their old habits of life?" No; not one of them fully. It is not possible for one of them to be what he would have been had he never seen and heard what he has of this new life.

Some may love evil so much better than good as to go back to their villages and not try to rise higher. We have seen young men from cultured, Christian families in our eastern cities go to an Indian village, make a home with them, and become more debased and vile than an Indian knows how to be; but we do not reason from that fact that the

majority of our young men would do in that way. We fully believe that the good seed sown in their hearts must bring forth good fruit, and yet that their onward progress will much depend on their home surroundings we all well know. We acknowledge the wisdom and benevolence of the Commissioner of Indian Affairs in the saying that we must depend much on the Christian teachers on the reservations to forward the work begun here, and they certainly will see it their duty and make it their pleasure to do so.

We know the dangers that will surround them. We know when parents who desire the best interests of their children are seeking a new home, go into a town the first questions they ask are, "Have you good schools? Have you churches? Are there saloons in your town? for I do not want to make a home for my family where immoral influences will surround them."

If parents who have all the advantages to be derived from a long line of Christian ancestry, dread the influences of an immoral community on their children whom they still hold in the bosom of the family and can daily instruct and warn and control, how much more have we to fear for these who have been taken from savage homes and have so much of the hereditary evil to contend with? Yet we will not be discouraged if we hear of the defection of many.

We remember that within a few years there has been discovered in Westminster Abbey a door made from the skins of human sacrifices which our ancestors burned under the oaks, and we say there must be a beginning with these Indians as there was with us to bring us to the point we now occupy in the great family of nations, or this people cannot become what, by the Grace of God, we are. Our great grief is that the work among so many of the tribes has been so long delayed. We believe in the Indian. We believe in his civilization and christianization, and may we live to see him incorporated into our body politic as are the nations who come to us from across the Great Waters.

## General Ord on the Indian Question.

The following is from a recent interview between General Ord, U. S. A., and a reporter of the *Tribune*:

In 1870 I visited Arizona and the White Mountain Apache Nation, then a part of my command. I found the post commander had arrested their medicine man, and had him in irons, taking it for granted that so many caperings and incantations must mean some devilry. The medicine man was the great adviser of the Indians in time of trouble, and the military commander thought it necessary to squelch him, in order that his own authority might prevail. But I thought differently, and, by my orders, the Indian high-priest was released. The result was a general peace, and the miners went where they pleased in the Apache country.

"Did you have much faith in them?"

"I was much in pressed with the desire that Indians had to do right, of course from an Apache standpoint, and I thought they could be relied upon if treated fairly. The principle of allowing men to worship in their own way without resorting to force of arms to make them worship our way, is one we apply to Jews, Gentiles, and the Chinese. Now, why not apply it to the Apache high-priest and his nation?"

"What do you think of the Government Indian agents?"

"Many of the Indian agents are worthy men—good Christians. But they go among the Indians often as propagandists of their faith rather than peaceful distributors of the Government aims and protectors of the Indians, who have no votes, from the white man. I hope to call the attention of the Secretary of the Interior to the inevitable consequences of too much gunpowder applied to Christianizing a warlike people like the Apaches or Navajoes, who are just as much attached to their religious dances as the Shaking Quakers are—and probably more ready to fight for them. Doubtless to enable Agent Tiffany to govern the Indians in his way, it was necessary to get rid of the medicine-man; but the question is, do the people of the United States approve of giving him his own way at the expense of a principle and so many lives? Besides, are not the Apache Indians entitled to have their side of the story heard through some other source than Agent Tiffany or the Arizona politicians, who, if he echoes the popular belief of that country, will scout the idea that an Apache has any right to live on land that a white man needs, and needs very much?"

"What do you think the future of the Apaches will be?"

"It looks as if the White Mountain Apaches had to go where a good many of the tribes have gone already, unless we give him a vote as we have done the African, and then the delegates in Congress will, maybe, think Apaches have some rights."

"Are the Apaches intelligent enough to be allowed suffrage?"

"Yes, indeed, they are very intelligent—much more so than the negro."

"What do you think will be the result of this outbreak?"

"Well, influence in Congress and the troops are, as one naturally might suppose, all on the side of the white men, and the hostile Apaches will probably betake themselves to Mexico to carry on hostilities as other Indians have done for similar reasons. The agent has a hard task imposed upon him. He is sent out maybe by a congregation to make converts. He finds the Indians badly fed, suspicious from long suffering, regarded as trespassers on all sides. The delegate to Congress, at the instance of his constituency whom he is elected to represent, wants the Indians removed, and if the agent does not consent the probabilities are that he will be removed himself."

"What is the remedy, do you think, for this state of affairs?"

"As I said before, we have given the negroes votes, and it has worked well for them; it can't work worse for the Indians."

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

## TERMS OF SUBSCRIPTION.

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INDIAN TRAINING SCHOOL, CARLISLE, PA., DECEMBER, 1881.

## SCHOOL NOTES.

—When papers are marked **X** subscription has expired.

—Dr. J. V. Landerdale, U. S. A., honored us with a visit recently.

—Two Peoria, two Ottawa, one Miami, and one Medoc boy from Emilen Institute, near Philadelphia, were received into our school on the 20th.

—Miss Juliet Corson is now with us, having kindly volunteered to give our pupils lessons in cooking. She is eminently practical. We shall give a more extended account of this new move in our next

—One of our pupils asks, "Where does temptation live?" That personage being no doubt, to her, a synonym for Satan. Another inquires "Is Jerusalem alive yet?" That which still exists is alive to them.

—Our band, since the admission of two new members, now numbers 14 pieces. They are progressing very rapidly, being able to play 42 tunes, besides a medley of 5 of the hymns sung by the school during chapel exercises.

—Rev. J. S. Worden, of Philadelphia, was present at the opening exercises of our school recently, having come to Carlisle to attend a Sunday school convention. He was introduced by Capt. Pratt as one of the first chiefs in the S. S. work, and gave a very lucid little talk to the boys and girls which will long be remembered by many of them.

—Mrs. Baker, of Boston, who donated the instruments for our band, visited us last month in company with Miss Smith of Lenni, daughter of one of our ex-Swedish consuls. Our band boys were out in full uniform awaiting their arrival to give them a musical welcome, and called upon them during their stay to show their appreciation of their presence. On returning to their rooms each sent a note of thanks to Mrs. Baker for her generous gift, which has been to them so great a source of pleasure and improvement. Visits from such ladies are very cheering to the workers here who find so little time to leave the grounds to mingle in society.

—One of our boys who has learned his trade and returned to his home in the Territory, Henry C. Roman Nose, writes, "I am going to tell you what I was doing last Saturday. I got marry a very sure nice girl. She is very gentle and polite and kind, but I am very sorry she do not talk English, and do not understand anything about the white man's ways. But I am trying to teach her about the white road."

One on the grounds writes to Capt. Pratt, "I tell you what I think this morning; it is about money. It is money that makes us try hard to work for it. You give us the good way how the white people live. No white man he long to work only when he get money."

—Our picture gallery is full of interest—at least to us. It is true Hogarth would be disgusted with our artists for their entire disregard of his "Line of Beauty," and Titian wonder at the lack of the knowledge of coloring which these aborigines manifest, but it is truth to Indian life which so charms us.

A piece by a young Arapahoe represents one of their warriors holding in his hand a spear, its shaft wound with fur and ornamented with feathers. To his head is fastened an ornament of eagle's feathers, which falls gracefully back to his feet. His nude bast painted yellow blue waist cloth edged with white, scarlet leggings and beaded moccasins of a variety of hues, indicate at a glance to what school the artist belongs.

"Six Cheyenne Dancers," by White Buffalo, well represents life in an Indian village.

"Me Four Years Ago," by Thomas Carlyle, one of the band boys, shows us a bow and quiver full of arrows, stacked in the ground, from which are suspended a looking-glass, fan and paint bag, while he dances with a young woman, placing his right shoulder against her left. Both are gaily dressed, the young woman very richly, as she wears a cape covered with elk teeth, while her dress and moccasins indicate by the wonderful combination of their coloring that the artist may possibly

have fallen upon the suggestive bits of colored rays found in the room of Paul Veronese at the time of his death.

Two larger pieces by a young Cheyenne, represents himself and a few of his friends on a war party, one against the Osages, and the other the Pawnees. The dress of the warriors and the ornamentation of their horses, as well as their reclining position on their horses, which are running at full speed, all are characteristics of Indian warfare.

The best piece is a pencil sketch of a buffalo chase, by another Cheyenne, though the boy artist shows the lack of his knowledge of perspective by placing the horse and rider in the foreground in hot haste after an invisible object, while the buffalo is above and beyond, running at full speed. Passing by others we must not fail to notice a comic piece improvised by one of the younger pupils during a few spare moments in the school room. There are birds on trees, on nests in the grass or standing in sedge marsh land, and a turtle moving slowly along; but the boy chasing jack-rabbits, one of which he has shot and left bleeding on the ground with the arrow quivering in the wound, while he pursues three others, two other boys mounted on jack-rabbits which they are in vain endeavoring to guide, and a third who has fallen from his wild steed, while he is in a very ungraceful attitude on the ground, shows the love of the ludicrous in these boys whom strangers think so dull and devoid of thought.

[The following is a translation of a Sioux letter sent to the authorities at Washington by a half dozen chief men on the Sisseton Reservation:]

SISSETON AGENCY, D. T., Dec. 8, 1881.

To the President of the U. S., the Secretary of the Interior, and the Commissioner of Indian Affairs, and also to the law makers—to you all we write this letter.

What we have already asked you for and desired that you would do for us that we now speak of again. We do not now name this for the first time, but we have before this—for the space of six years—petitioned you for it. Of all the Indians we the Wahpeton and Sisseton people our people alone we think have accepted the teachings of the white people. More than forty years ago if any one accepted in part the teachings of the Americans, it was ourselves.

Moreover we alone from that early time accepted of the Holy religion; and at that time of the people around about us no one had received the gospel. From that time we have come up to the present; and now we have churches and school houses in our country; and we have now ministers of the gospel from ourselves. And by these means we find wisdom and life.

Moreover now we find that we have made progress in working; and, as God has given us a good year, every thing has grown well for us, so that we are able to have many things. You white people have told us to do these things, and, in part, we have done them, and we are conscious that we have made progress—we have tried them and now we know that we have progressed, therefore this is what we ask of you: That now you would cause us to have a sure title to our land—that, according to your laws, you would enable every one of us to have secure possession of our homes; this we desire for ourselves and for our children also.

Now we have but a small country, and therefore we desire that our children may, from generation to generation, be caused to dwell in this land. This we desire you to confirm to us in truth this winter, and for this we beseech you. In this letter we have told you something of the history of our people; and now we think we are ready for your land titles and to live under your laws. We write this letter to the new President and to the Secretary of the Interior and the one who watches over the red man. And we want to ask you some questions.

We alone of all the people, once had a large country. All of the State of Minnesota was ours. But now, Great Father, it is yours, and your people dwell in it. And now we live in a small country. We think that the trees and the grass and the stones that grow in this country are ours; and when the time comes we think we shall have individual possessions in it. We do not now mean the land itself, but we mean what grows on it. If any body wants to buy any of these things we think it belongs to us to sell them. But when white men want to buy wood or grass of us and we sell it to them, the Agent makes us suffer for it, he treats us hardly, he makes so row for us, therefore we tell you of it.

We never made any such arrangement with the President, and therefore we want to know who does this to us, and we ask you the question.

Great Father, you are a merciful man—and because you are a merciful man we tell you this heart trouble of ours. We desire that it should never be so done to us again, therefore we tell you, and in truth we tell you, and in truth we beseech you.

Another question is this: If any of our people sell wood beyond the reservation line that is one. Then if any of our people go of the reserve and get drunk and bring whiskey home—which of these two should have suffering and stoppage? that we ask you.

We know that getting drunk and having spirit water is productive of bad; but there is no stoppage put to it—this we tell you.

MICHEL RENVILLE,  
FACE OF LIGHT,  
RED MOUTH,  
LITTLE THUNDER,  
SWIFT BEAR,  
SIMON RUNNING WALKER.

you can go and get it and put it where it belongs. Boys, I see your shoe strings are all right this morning.

Now girls. Rose—Did you sweep, dust reception room and put clothes press in order? Yes Ma'am. Did you hang up your duster and broom? Yes Ma'am. Did you do anything else? After I doned my work I went down to de store and den I sewed my dress in sewing class.

Mollie and Hattie—Did you do your chamber work, make the beds, sweep and dust? Yes Ma'am. Did you sweep down the hall stairs? Yes Ma'am. Attend to the lamp chimneys and put lamps in proper places? Yes Ma'am. I see that one of the girls in filling the pitchers has spilled some water. Hattie that's your work, isn't it? Yes Ma'am. Well you must go and wipe it up dry and then be more careful next time. Did you hang up your brooms and dusters? Yes Ma'am.

Louise—Did you scour the knives? Yes Ma'am. Very bright? So I can see my face in them? Yes Ma'am. That's right. I'll try them and see when I come to the table.

Vick—Did you do your dining room work? Yes Ma'am. Are the cupboards all in order and the dishes in their right places? I didn't put them away. I washed the dishes and Cora put them up. Yes, but you must remember you are the chief in the dining room this month and you must see that the others do all their work right. I did look and they were all right. Who washed and hung out the wiping cloths? I did. Did you put clothes pins in every one? Yes Ma'am. Wash them and then rinse them? Yes Ma'am.

Cora—Did you do your dining room work? Yes Ma'am. Who did the sweeping? George and I did. Did you brush off the stove and clean under it? Yes Ma'am. Did you put the chairs around the tables in order? Yes Ma'am. What did you do with your brooms when you were through? We hanged them up in the corner of the kitchen.

Girls did you all fold your work nicely after sweeping class and put your thread and thimbles in the box? Yes Ma'am.

Rose. I didn't put mine in the box. I rolled it up in my work. Ah Rose, how often must I tell you? Go now, and put it in the box then you'll know where it is in the morning. Well I didn't go to do it. I did forget. Yes but you mustn't forget. Girls are your aprons all buttoned and shoe strings tied? Yes Ma'am. Molly I see there is a button off your apron. Come to me and I'll give you one to sew on after school. Vicky there's a hole in your elbow. You must patch it after your dinner dishes are washed. I'll show you how.

That's all this morning, you can take your seats.

#### Our Bank Accounts.

Knowing it to be very desirable to teach these Indian youths the value of money and its economical use, the plan was devised to induce our apprentices to place a portion of their monthly pay in a savings bank, Government having allowed the payment of  $8\frac{1}{2}$  cents per half day, the other half day being spent in school. This system was commenced last June and we have to-day 104 depositors who have a sum in bank amounting to \$875.

Recently through the kindness of a friend a clipping from the *Inter-Ocean* was received, entitled "School Savings Banks," a translation from the French by S. T. Merrill, which shows to us that other social reformers than ourselves have come to the same conclusions at which we arrived. We give the article entire:

#### School Savings Bank.

POPULAR INSTITUTIONS IN EUROPE—THEIR ORIGIN.

From "Manuel des Caisses D'Epargne Scholaires," by A. DeMalarce—Translated from the French for the *Inter-Ocean*, by S. T. Merrill.

In the autumn of 1866 M. Laurent, Professor of Civil Law in the University of Ghent, Belgium, met some of the school directors of that city and explained to them what he desired to accomplish with their concurrence. He formulated his ideas about as follows: Economy should be taught like any other virtue, by actual practice; children, who are the best subjects for any social reform, should be instructed how to save, and how to lay up their savings, thus impressing upon the coming generation, the future laboring classes, that small sums repeatedly saved and well invested have a value worthy of consideration; that a child of 7 years who should practice saving weekly 2 cents from the pennies given him on Sundays for candy, etc., would at his majority, find himself the owner of nearly \$20; that a habit of saving accustoms us to moderate our artificial wants—that its practice is a moral exercise which fortifies the will; it is a means that leads the most destitute to fortune, as well as that which preserves fortunes already acquired; for a penny saved may become the nest egg of a million, a fact known before and since Franklin and Lafitte; while a penny squandered may open a fissure that will, ant-like, ruin the largest building. Public morality and

NATIONAL WEALTH WOULD BE PROMOTED

if lessons in economy should be imparted to the children of all classes

of society, especially to the poorer classes, in whose homes small pieces of money are more frequently seen than larger ones.

M. Laurent then unfolded his plan for the administration of school savings banks, and, confident that his efforts would be seconded by the school board, he went from school to school, and even from class to class, giving the children lessons in economy, preparing the way for the savings exercise.

At the end of October, 1866, two of the free schools of the city were ready for operations, and then one after another of the different schools introduced the system, which soon became general.

It is quite interesting to note the progress of this institution, which, according to the last official report (1873) of the Director-General of Belgian Savings Banks, it appears to have had a remarkable influence over the habits of the laboring classes, for the children repeating at home the lessons received at school induced their parents to become depositors in savings banks.

It is proper to say, also, that the Belgian Government, impressed with the excellent results of the school savings banks, caused to be published in French and German 12,000 copies of a pamphlet, entitled *Conferences sur l'epargne dans l'ecole*, which were sent to the schools and magistrates throughout the kingdom. The promulgation of this treatise on saving in the school served not only to multiply school savings banks, but to increase largely the number of depositors among the laboring classes in the other savings banks. To this movement the Belgian administration

#### ATTRIBUTES THE EXTRAORDINARY INCREASE

of the number of depositors in the ordinary savings banks, which, in a single year, 1872, rose from 62,653 to 77,035.

It may well be said that the little school savings banks have had much influence in raising Ghent to the honorable pre-eminence which it occupies as an economical city. In 1873 there were in the city free schools 7,980 pupils, of whom 7,583 were depositors in the school savings banks. In the primary tuition schools for the more wealthy of the 1,079 scholars, little deposit books, livrets, were issued to 640. In the infant schools—salles d'asile pour les enfants de deux a sept ans—1,920 of the 3,039 children were depositors. And in the schools attended evenings and Sundays by 3,285 male and female laborers, 2,830 were patrons of the school savings banks.

The value of the services rendered by these institutions to the laboring population will appear more clearly if we consider that more than 10,000 children, nearly all in the city, are serving an apprenticeship in economy, and hence promise a generation profoundly ameliorated.

#### Education Among the Indians.

Your comments in the *Advance* of the 24th ult., on that part of Secretary Kirkwood's report relating to the education of Indians, impels me to write. The following instances show the necessity of a supervision of education among the Indians:

The lowest estimate of the Navajo Indians is 16,000, and the only place they have had for a school house is an old adobe building hardly fit for a cow stable, and it will not seat thirty pupils; while the appliances, books, etc., are worse, if possible, than the building. I visited the school. There were about twenty-five scholars and they were paying as good attention to their studies as the same number of children but I have seen anywhere else, and the teachers were efficient and doing well considering the unfavorable circumstances. The parents frequently visit the school and are proud of the progress the children are making.

Thanks to agent Eastman, there is now a good school-house and it is hoped that those whose province it is to attend to it will see it is properly supplied with all necessary aids for teaching. This state of things ought not to have occurred as long as it did.

About sixty miles northwest of the Navajo Agency is the Moque Agency. There have been two teachers there over a year, drawing their salary, and they had no school; not a single scholar during that time. The plea is that they have no place to teach in.—J. M. Ashley in *Advance*.

#### Letter from the Small Boys.

CARLISLE BARRACKS, PA., December 6, 1881.

CAPT. PRATT.—Please can we have table? We have no table. If we have table study our lesson and all the number 11 boys stands on the chair and write on the mantel. Now that is all I say to you. From your boys. DAVID, JOHN BULL, CHARLIE CHICKNEY AND LINCOLN.

We trust all our readers have seen the Thanksgiving proclamation of Bushyhead, first chief of the Cherokees. The *Independent* very justly styles it "The model proclamation," and says of it, "We have read a great many Thanksgiving proclamations by Presidents, Governors, and Mayors, but never one that will compare with this in the simplicity, tenderness, humble piety, and thoroughly Christian sense of the utterance."



# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882.

NO. 6.

## A MEMORIAL

### On Indian Rights, Indian Education and Indian Homes.

To the President of the United States, the Secretary of the Interior, together with the Commissioner of Indian Affairs; and to the Senate and House of Representatives in Congress Assembled:

The General Assembly of the Presbyterian Church, at its meeting in Madison, Wis., in May, 1880, was pleased to constitute a committee of seven to memorialize the Government on the subjects of Indian education, Indian civilization and Indian rights. The committee had the honor of hearing from the President of the United States, the Secretary of the Interior and the Indian committees of both Houses of Congress.

But as the results we desired were not accomplished last winter, the General Assembly thought good to continue and enlarge this committee. We, therefore, come again, charged with the duty of urging upon your consideration, and for your definite action, certain measures which we deem necessary to the civilization of our Indian tribes.

First of all, we have to express our gratification with the wise and finely utterances of the Chief Executive of the Nation and Heads of the Departments on the questions of Indian Rights, Indian Homes and Indian Schools. We most heartily endorse the President's declaration, that for the attainment of these objects, for the civilization and uplifting of our Indian peoples, until they can be absorbed into the mass of our population, there is imperative need of legislative action; and also his recommendation that Congress make liberal appropriations for Indian education.

The Hon. Secretary of the Interior, in his annual report, has been pleased to say, "The Indian question, as it is called, has lost nothing of its interest and importance." And then he adds, "All who have studied the question unite in the opinion that the end to be attained is the civilization of the Indians and their final absorption into the mass of our citizens, clothed with all the rights, and instructed in, and performing all the duties of citizenship."

How shall this end be reached? 1st. By extending to him the protection of the law, as an individual. The aboriginal owners of the soil are now the only class in this Republic who have no individual rights which any man is bound to respect. From various localities Indians are appealing to Congress for the restraints and protection of law. 2d. By guaranteeing to each individual Indian a home and the means of sustaining himself by the proceeds of his own labor. And 3d. By giving him the benefits of education, as indispensably necessary to a proper enjoyment of personal liberty and private prosperity.

For the education of the children and youth of this Republic we are annually expending, both from public and private resources, fabulous sums of money. And we count it well spent. In like manner, if the fifty thousand Indian children of this country are ever fitted to take a place among our own children, and to be absorbed into the mass of our citizens, they must be educated up to it. To do this will cost money. And under the peculiar relations at present existing between the majority of the Indian tribes and our people, the great part of this burden rests upon the General Government. In the language of Secretary Kirkwood, we say, "Money wisely expended for these ends will be well spent; money withheld from these ends will be extravagance." If the city of Philadelphia, with its eight hundred thousand people, can easily educate its one hundred and fifty thousand children, how much more easily can the Nation, with its fifty millions of people, undertake to educate fifty thousand Indian children?

This committee, together with the large and influential church which we have the honor to represent, have no doubts in regard to the possibilities of the Indians becoming educated, civilized and Christianized. What was regarded by many, only a few years ago, as an experiment, has already passed into a generally admitted fact. Indians, not of one tribe alone, and in one locality, but of many tribes and all over the country, even up to the far-off Alaska, are stretching out their hands to us for our education, our civilization, our language and our Christianity.

Education is sought to be accomplished by day-schools and boarding schools located among the Indians, and training-schools established for the Indians in civilized communities, and more or less remote from

Indian Reservations. The members of this committee have some practical acquaintance with all these forms of work. Each one, we believe, has its necessary place. Of the latter we have now in successful operation training-schools at Carlisle, Pa., Forest Grove, Oregon, and ninety Indian youth are students at the Hampton Institute, Va.

These schools have been established so recently that only in part are the results yet manifest. But enough is seen already, in the waking up of an increasing interest in the education of their children in many widely-separated tribes, and also in stirring up our own people to an intelligent and practical sympathy in this work, to commend it to the largest liberality on the part of our Government in the appropriation of funds. The committee not only heartily commend the work already done in this way, but respectfully suggest to Congress the authorization of the establishment of other similar schools at military posts which have been vacated, or may be vacated, in different parts of the country.

The bill presented by Mr. Pound, of Wisconsin, would probably meet the present needs, in place and buildings, for the schools in civilized communities remote from reservations; and, in our opinion, five or more additional schools of this class should be established at once. In no other way could these unused buildings and reservations be made so useful to the Nation.

But in the event that five additional schools of this kind are authorized by the present Congress, each with the capacity of three hundred scholars, they all will provide for less than one-twentieth of the Indian children of proper school age. Leaving out the Indians of New York, whose education is provided for by the State, and those of the so-called civilized tribes of the Indian territory, whose education is measurably provided for by themselves, we have at least thirty-five thousand Indian children who must be educated on their reserves in day-schools and boarding-schools, Governmental and Missionary, or they will grow up Indians as their fathers have been. The committee is decidedly of the opinion that our Government cannot afford to raise any more Indians. Of this thirty-five thousand a small percentage, perhaps one-fifth, have been already gathered into the schools on the different reservations. But the work that remains to be done is of sufficient magnitude to demand the most liberal provisions on the part of the Government. The present existing schools should be placed on the best possible basis for the accomplishment of the desired results, and others established until every Indian child and youth has not only the opportunity of education, but, by some means, is brought to partake of its advantages.

In about a dozen treaties, made and ratified by the Government in 1868, with as many different tribes, the educational clause inserted in each one pledges the Indians to compel their children—male and female—between the ages of six and sixteen, to attend school; and pledges the United States Government to erect a school house and employ a teacher for every thirty children who can be induced or compelled to attend school. And these provisions are to extend not less than twenty years.

The Indians embraced in these treaties aggregate between sixty and seventy thousand. It requires but little arithmetic to show that, after deducting all that has been expended by us for the education of these people in the past fourteen years, the Government is legally and morally indebted, under these treaties, in the amount of more than twenty millions of dollars. Is it not time we should begin to pay our debts?

We are very confident that we express the wishes of all the Christian churches in the land, as well as of all honest men, when we ask Congress to appropriate a million and a half of dollars for Indian education, to meet the yearly obligation resting upon us from these treaties.

Then there are at least a like number of Indians with whom we have no such binding agreement, and yet whose children we can not afford to let grow up in ignorance, for whose benefit another million and a half of dollars should be appropriated. The city of New York appropriates "Three and a Half Millions" in 1882 for the education of its children, and surely the Nation's Congress can appropriate a like sum for the education of its Indian wards.

Our committee, perceiving to some extent the magnitude of the work to be accomplished, are quite sure that it will not, and can not, be done to insure the highest results without the erection of a special Board of

[CONTINUED ON FOURTH PAGE.]

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882

[It is said to us: "You are doubtless aware that the system of withdrawing Indians from their tribes, and of educating them apart, is not new; that it was tried two hundred years ago by the Catholics of Spain and France, and the Protestants of England, and that, in spite of the greatest outlay of money, zeal and precious lives, it proved a failure."]

We answer: Neither of the three nations mentioned as having withdrawn Indians from their tribes to educate them had any true idea of the Indian character, and while we do not know the special methods which they followed in the instruction of their wild pupils, we do know that the spirit that could sustain a Philip in the Escorial, or plan a St. Bartholomew's Eve, could not well be so unlike itself as to have the gentleness, and patience, and forgiveness, that would break down the barriers that hedged in the savage mind and let in that True Light which alone can purify, and refine, and elevate; and even our dear Protestant England was so dogmatic she drove out her own children who differed from her, exposing them to the tender mercies of the savages whom she proposed to Christianize.

At that time, too, there had been no desire awakened in the minds of the Indian for a new mode of life. It seems to be in the economy of the advancement of any people that they do not rise at once from the depths of darkness into the bright light of wisdom and knowledge. It was so with us; it has been so with other nations.

The uprising of the Indian has been so slow that many have concluded he could never be induced freely to come up out of his savage life. Leaving behind the causes of all this long waiting, we know that to-day from nearly all the tribes comes a call for the means of gaining knowledge. Those who have no schools, ask for them; those who are partially educated, ask for higher privileges, thus proving to us that the time for their deliverance from the bondage of ignorance is come. We at Carlisle believe we have proof that all the children from every tribe could soon be gathered into schools were only the conditions existing which would permit their being invited to enter them, and that the failure to educate all insures at least a partial failure in our effort to educate a few, as those who are left will form a nucleus for another generation of savage life.

Perhaps a stronger argument than any other for our hope of success now, when efforts akin to ours have been a failure in the past, is that the Indian sees himself that to seek to be educated in all that pertains to civilized life, is his only salvation from entire extermination. He is shut in on every side by the white population, and can no longer roam to hunt and to war, and that he sees his destiny we have proof in the fact that, from nearly all the twenty-nine tribes which are now represented here, come requests for the admission of more of their children into this school, and that nearly all the letters received by our pupils from their friends are full of urgent appeals to them to improve all the opportunities given them to gain a knowledge of books and of labor.

Dr. Riggs, who, as is known, spent forty years among the Sioux, is most fully in accord with these sentiments, and throws all his influence with ours in urging that our Government make immediate arrangements for the education of all the youths in all the tribes.

## The Umatilla Reservation.

WASHINGTON, December 14.—Senator Slater yesterday introduced a bill concerning the Umatilla Indian Reservation, which is not only of local importance to Oregon, but of interest to all other Pacific Coast States and Territories in which immense tracts of valuable land are withheld from settlement for the occupancy of a ridiculously disproportionate number of peaceable Indians. This carefully prepared measure deals with a reservation of 465,000 acres of arable and timber lands, now reserved for the benefit of less than 750 Indians—men, women and children. Senator Slater believes that their welfare and the interests of the State alike will be largely promoted by reducing this immense reservation and settling the Indians on lands in severalty. He is confident that the majority of Congress take the same view, and in the event of the passage of his bill, it will doubtless be followed by similar action in regard to many similar cases.—*Exchange*.

And should Congress take such action will they not secure the highest interests of these Indians and the State by demanding that each child of all these tribes be educated, not only in letters, but that they be taught all forms of labor which will be of benefit to them in their new life, thus rewarding them for the lands they relinquish?

Dr. Leonard Bacon, recently deceased, was born among the Ojibwa Indians, his father being a missionary to that people.

## Christmas.

Christmas was very enjoyable at the Barracks, especially to the pupils. With roast turkey, chicken and mince pies for dinner, and ginger-bread and apples as a lunch before going to the chapel in the evening for the distribution of presents, their lower natures seemed to be fully satisfied.

The chapel was decorated with evergreens, and a tree illuminated with tapers, under which lay gifts for every scholar. The gifts were sent from various localities by friends of the school; and while we know it was a blessedness to have the privilege of giving, yet we wish the donors might have had the added pleasure of being present to see the sparkling eyes and joy-lighted faces of those who received the gifts. As the scholars have been participators in so many gifts from friends at a distance, it was thought it would have a healthful moral influence on them to do something to show their gratitude for such favors, and the teachers were asked to oversee the preparation of such articles as they might be able to make to send as Christmas gifts to different parties. The display of the results of their handiwork, as it was collected in a room preparatory to packing, was very pleasing, and really astonishing, even to us who knew something of their ability in that direction. The girls had prepared small leggins, moccasins, baby cradles, knife sheaths, etc.

The boys in the tailor shop produced a tiny uniform suit, and from the shoe shop came a boot that a Lilliputian Prince might be proud to wear, while from the tin shop were sent cups that, in neatness of workmanship, it would be hard to excel.

The skill of our artists had also been put into requisition, and those who received the fans and wooden plates with their variety of designs and coloring will, we are sure, prize them for their beauty as well as for the spirit with which they were prepared.

The Indian boy amuses himself in his own home by molding figures from clay. A finer quality than he finds on the prairies was obtained for our small boys, and there were whole herds of buffalo, horses, deer and elk from which to select specimens to send to their friends. Many of the figures showed a natural talent for the art, and that the young artists had been keen observers of the animals they had imitated; but there was one made by a little Ponca boy that far excelled all the others—an elk with antlers tossed in air, muscles taut, tail erect and nostrils distended, as though snuffing the scent of a lurking foe.

We think that a little Indian boy fresh from the prairies who can throw so much of life into a bit of clay, proves himself an embryo artist of a high order, and that some one who wields mallet and chisel may well covet to give him a place in his studio.

The special correspondent of the Philadelphia Times, with a company of his friends, ate a Christmas feast spread by a nephew of Chief Joseph, a Nez Perce. After speaking to his own people he turned to his guests and said: "It is with glad hearts we welcome you to the warmest place in our wigwam. The feast we have made for you is in celebration of no heathenish rite—no relic of barbarism; but an act of Christianity and love. We feel glad that on this day when Christ, our common Savior, was born, that we representatives of a people who have often and long been at war meet here to drink of the same cup and eat of the same dish. We hope you will tell all those who do not believe that the Indian can be civilized and have no faith in the plans of the Government, how you have been treated to-day by your Indian friends."

INDIAN TRAINING SCHOOL, CARLISLE BARRACKS, Jan. 6th 1882.

MY DEAR MOTHER MARY HAYDE:—I am very glad to tell you something about song, please again let Mattie and me go to sing in the chapel next time I will sing nice, that time I sang it not nice, because I fond, that is the reason I did not sing nicely, so next time I will sing nicely, Mattie Reid, too. Dear Hayde, if you please, we going to sing again, I am so sorry I did not write long letter for you because it is time to be school out now, so I am going to speak little. Dear Mother I will try to be a good girl this time I am to be wiser girl every day. I want to tell you something but I cannot tell you because I have not much time to say to you. From your loving daughter, STELLA BERLT.

What I say to you, you must remember and tell us.

FOREST GROVE, OREGON, December 13, 1881.

MASON D. PRATT—SIR:—Please stop send the *Big Morning Star* to Independence, Washington Territory, for I am not there now. Here I am at this Indian training school at Forest Grove, Oregon.

Yours affectionately,

ATTEN SECENA.

## Died.

ROSS—At Carlisle Barracks, Monday, the 9th inst., KATE ROSS, a Wichita girl. She has been one of our most quiet and unassuming pupils, was patient in sickness, smiled sweetly at the thought of being called home to the Father's House, and sent messages to the friends at home telling them to give God their hearts and pray to Him always.

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

## TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOIL, one Year, - - - - -	50 cts.
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Entered at the Post-office at Carlisle as Second-class matter.

INDIAN TRAINING SCHOOL, CARLISLE, PA., JANUARY, 1882.

—When papers are marked X subscription has expired.

## SCHOOL NOTES.

Dr. Mears, Secretary of the Presbyterian Board of Missions, has given us a visit, and during his stay made a very pleasant address to the school in the chapel.

Our pupils were delighted with his account of a visit to the Pyramids; his rolling voyage in a French steamer across the Mediterranean to Joppa; his ride over the flowery plain of Sharon, and his entrance into Jerusalem after the gates were shut at night under the false pretence on the part of his guide that the American consul was in the company.

The usual school entertainment for the month occurred the evening of the 19th inst. We had the usual amount of speaking, reading, recitations and singing. All grades were represented, from the young man who studiously regarded the rules of elocution and spoke good English, to the lisping girl with a dolly in her arms, who had come upon the stage to tell us of its good qualities, but came near forgetting her little speech for fright.

These monthly exercises are always full of interest to us, who know the amount of effort that has been expended by both teacher and scholar in their preparation for the occasion, and it is cheering to note the manifest progress made.

## Sayings and Doings at the Barracks.

"We had a very nice dinner; it was because we are very much glad. I think white people what we had is very good indeed. I am glad to tell you this time I tried hard to do anything."

"Am I going home or not? I like both sides, so if you want me to come home, you must tell me which you like best."

"I learn more and more here, and I am going to teach my people how to make omelet. I am not very sure to learn how to cook chicken."

"We had a holiday; because, when you have a holiday, you have to 'holi-and-langh.'"

"I don't know how to speak English, because, therefore, I am afraid come out there home back yet. I am going to tell you about the Indian. I think so: they cannot do anything. They want dance Indian all the time."

"I have the honor to inform you that I wish you would change me to some other tables. And I had to indulge to the consideration of conversation to them, and some one said to me—'keep still.' Another thing, that boy sits right side of me can eat two and three slices of bread while I eat one."

The telephone in the teachers' club-room is a unique affair, consisting of a knotted cord attached at one end to a rusty biscuit-entter and at the other to a silver napkin ring.

We promised last month to give farther notice of Miss Corson's work with us. The lady who was to prepare the article failed us at the last moment on account of sickness, and it was then too late to secure any other one to prepare the article.

Music lessons are not included in the regular course of instruction here, but the father of two of our Creek girls pays for their instruction in piano music, and they each gave a solo at the entertainment Friday evening.

The notice of the centenary anniversary of the birth of Daniel Webster brings to mind a little incident that occurred when Webster stood among us in the height of his glory. Seated one day in my earth-covered cabin, near the Pawnee village, on the then Great American Desert, a young brave sanntered along; and, as was very customary for the Indians to do, leaned on the window-sill and put his head in to gaze.

Hanging against the wall was a portrait-in-miniature of Daniel Webster. When it caught his eye he looked long and earnestly. At last he said, "May I come in?"

Permission was readily given, and, walking up to the picture, he stood

as if charmed before it for some minutes, and then turning to us, he asked, "Who is that?"

He was told it was one of our chiefs who lived near the Great Water, and who sat in the council-halls of the Great Father in Washington.

The admiring look was again fixed upon the picture.

Finally stepping back and placing his hand over his heart, he exclaimed, "To-day I have seen a man!"

To fully realize the beauty and poetry of that little scene one must have witnessed it; the word-picturing is tame indeed compared with the reality.

E. G. P.

[The letter, extracts from which are given below, is from one of the Florida boys, who has been with friends in the North since his release from prison, but is spending the winter in Florida for his health:]

ST. AUGUSTINE, January 17th, 1882.

MY DEAR CAPT. PRATT:—I received your letter, and am glad to have it, and to hear about Etahdleuh that his throat trouble is so much better. I was anxious, for I was afraid that his palate was affected and he might get worse. But, oh, how blessed a thing to hear he can be cured and will be well again!

It is too bad that I am so unfaithful about many things. I wanted to answer your letter very soon, but my own pleasures too strong for me, and cannot do for them first others easily which most important to men. I would like to take trouble to perform your wishes, and I hope you will always excuse me if I cannot do them as soon as I want to; because you know my hindrances, and the burden of sickness which does not easily allow me to do many things I ought to do. I like a clock that does not keep good time, but loses it, and runs not regularly.

I am acquainted a little with one or two of the officers and the surgeon, Dr. ——. Lieutenant ———, this last one, I admire and esteem on account of his rank as an officer; but most of all I respect him because he seems to care about God's words and to attend where he will hear them; for every time I go to church or meeting, he will surely be there among God's people, and I think from this he certainly must be respectable and worthy, and just the same exactly as another officer who speaks friendly to me, but his name I do not know. Lieut. ——— has invited me to visit him, and Dr. ——— also.

A week ago we took a pleasant sail to Moultrie.

Six dogs came down to the landing to meet us, and a colored woman who had a baby in her arms named Abraham Lincoln.

Rev. Dr. Root came to see me just before Christmas. He wanted me to come to the church and speak when they had the tree, but the weather was rainy and I coughing, and my two judges decided for me not to go. Afterwards Mr. Munson brought me a nice stylographic pen that was on the tree for me. It was an anonymous present. I am sorry I could not go and speak when Mrs. Root wanted me; but I did not feel able to do so and speak loud enough.

I went to Dr. Anderson's grove and saw more oranges than I ever saw before—some of them monstrous. I was curious to know how big and I measured one and it was thirteen and a-half inches round!

But I ought to stop now, my dear friend Captain, or you will think my letter four miles instead of four pages long. All of us send our love. I got pretty tired in writing all day long, and I got plenty more to say, but too little room. You know Indians never have room enough. My pen and ink are tired and worn out, and I am tired, and I guess you are most tired of all, so I am only say I am your faithful friend,

PAUL C. TSAIT KOPETA.

[This portion of one of the monthly home letters shows the mettle of one of our boys:]

We went in the chapel about five days ago, and we told that Captain Pratt about this that we want to stay here three more years. So he said, "All right, sir, if you want to stay here you will going to tell your father or your mother, or any of any of your relation." So we said, "Yes, sir." So I want respond to my letter as soon as you can. I like to accomplish something continually, and I like to be industrious to grow up to be good man; so that is the matter, I will be discouraged if I go home next summer. I don't learning very well yet.

Now, that is all I have to say to you to-day, because I wrote to you before but you did not answer my letter yet; so you must write to me very soon as you can when you get it this my letter now.

I must say to you good-bye.

From your grandson,

STEPHEN K. WHITE BEAR.

Lost at Sea—When the school-boy can't overcome his alphabet any farther than the letter B.



[CONTINUED FROM FIRST PAGE.]

Indian Education. We, therefore, respectfully recommend the appointment of such a superintendent, to whom shall be committed the entire management and control of the instruction of Indian children, subject to such regulations as Congress may prescribe.

In our Memorial of last winter we urged upon Congress the necessity of a good Land-in-Severalty Law. The needs for such a law are increasing. Commissioner Price, in his report, has given us abundant testimony on this point. After mentioning a number of tribes, or parts of tribes, where they have been importuning the Government for years to give them good titles to the land they occupy on the reservations, he adds: "The reports of nearly all the agents show a similar state of things existing at their respective agencies. The Indian wants his land allotted to him. He wants a perfect and secure title that will protect him from the rapacity of the white man."

This is certainly a reasonable demand on the part of the Indian. The granting of it will be a reasonable and easy thing to do.

As both the Secretary of the Interior and the Commissioner of Indian Affairs have fully and fairly argued this point in their annual reports, we may well submit the testimony and rest the case, believing that Congress will not fail to perfect the required legislation.

For Indians, we want American Education! We want American Homes! We want American Rights! The result of which is American Citizenship!

W. E. DODGE,	S. J. R. McMILLAN,
JOHN HALL,	WILLIAM STRONG,
HOWARD CROSBY,	BRYON SUNDERLAND,
SAMUEL M. MOORE,	R. H. PRATT,
WILLIAM C. GRAY,	SHELDON JACKSON,
STEPHEN R. RIGGS.	

WASHINGTON, D. C., January 12, 1882.

ERROR:—The words "Special Board," in the last line on first page should be "Superintendent."

The Superintendent of Public Instruction of this State, in his annual report, after giving a favorable and eulogistic notice of our school, closes by saying:

"With the Indian, the object is civilization; with us, it is culture. The two objects are but stages of the same growth, and when we have led the Indian up to our plane, along with every nationality in our midst, common interest and sacred duty bind us to continue the development toward physical, intellectual, moral and Christian perfection, for continued humanity to man is endless praise to God."

#### Indian Oratory.

—That was a capital piece of Indian oratory—a sermon in gold that ought to do a deal of good, contained in an address some time ago by Rev. John Sunday, an Indian preacher in Hamilton, Ontario. "There is," he said, "a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come, out Mr. Gold, come out and help us do this great work, to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt, that is, a bank note. That is all I have to say."—*Advance.*

#### A Dying Nation.

There are suggestions of little but sadness in the story which is told of the forthcoming payment of the last of the instalments for which the Miami Indians, in the time of President Pierce, compounded the government annuity to which by a previous treaty, they were entitled forever. Their Great Father, it would seem, did not scruple to take advantage of the improvidence and the ignorance of legal and business methods which have gradually reduced this once powerful tribe from a princely domain to a few patches of Indiana swamps. The essence of the reproach in this case lies in its representative character. As this tribe has been treated so have all the Indian tribes on this boasted continent of bounty and freedom for all been treated. There is not room on the planet for the Indian and the pale face to dwell side by side. The beautiful doctrine of the survival of the fittest may be here illustrated, but the doctrine is an impeachment of the American theory of government which made this continent an asylum for the oppressed of other lands, and an impeachment of some of the highest theories of modern civilization.—*N. Y. Evening Telegram.*

One of our small Ponca boys after looking intently for some time at a map of the world, suddenly asked his teacher: "Where did that man stand when he took the picture of the world?"

[The letters given below are from our boys who are spending the winter in the country:]

I suppose you boys and girls all would like to hear from me and I wish you would keep very quiet while George reads this for you. I am going to tell you something about when I first came to live with Jackson. I did not like to stay there but when I get acquainted with them I like to stay here, at last I make up my mind to stay here next summer and learn how to plant corn, potatoes and everything what they sow in spring and I think that will be good thing for me to learn how to farm and then go home to Wis. and help my father farming. My father is a farmer and I expect I will be a farmer if I don't do a ything else. Joe and I both go to the same school and we read in the same reader, but he is ahead of me in arithmetic. We study reading, geography, arithmetic, language and spelling and we like to go to school here and we like all the scholars and our teacher is very kind to us; he don't know how to scold us at all. We was very glad to see Geo. and Charles. Geo. is staying with me to-night. Joe, Sam Townse. d and Charles just went away from here; they came to see our reading circle we always reading circle every Friday night and we read pieces where we are appointed to read. I hope all of you will try to do your best to please Capt. Pratt and do your best in school or in shops and we will try to do our best in many ways. Boys I would like to hear from any of you. That is all I can say now.

JOSEPH WISACOBY.

#### Country Life.

There is nothing that can compare with living in the country in the winter time, and going to country school, although I often think of the pleasant times we had at Carlisle school and the good boys and girls that are there. I would like to see you all, but I think that I can learn the English language better at this country school. I study reading, spelling, language, geography and arithmetic. Joseph Wisacoby and I go to the same school. The white boys are all very kind to us and so are the girls. I would like to have all the boys at Carlisle come and see where we go to school and help us play tag. The other day we received a letter from one of the teachers, and she said in her letter one of Joe Vette's friends wish to pay him a visit during the holidays. I was very glad to hear that, and so on Tuesday evening Samuel Kester and I went to meet them at the Bloom Depot, and when I first saw them I almost cried because I was very glad to see them. I felt cold all over. We have reading circle every Friday night, of which I am a member; and beside reading we publish a paper. It is not printed like the *School News*, but each member writes a piece and hands it to the Editor. Samuel Kester is the Editor of our paper and we would like for you boys and girls to write some pieces and send to Samuel and I, and help us along with our paper, if you please. The name of our paper is *The Gleaner*.

From your friend,

JOE VETTER.

I would like to hear from you all.

[We select a few letters from the large number written us by our girls, as they indicate the general pulse of the school.]

CARLISLE BARRACKS, PA., December, 1881.

MY DEAR CAPT. PRATT:—I am very glad to write to you; then I want to tell you something. Please we want to stay here when Sioux boys and girls going home next summer, and Ruth and Stella and me we are very much to know how work always, and we don't want to live in Indian camp now and I tell you something again we want to stay here because we want to know the white man's way all the time, and I like to go to school every day, and here are very good Indian children, they are very kind to each others and dear C. P. we want to tell you something again: We don't want to sit on the ground again; and, Capt. Pratt. I tell you about my home: We have fire on the ground, and we like to stay here. Now, that's all for this time.

From your friend, STELLA, and RUTH, and HATTIE, Sioux girls.

Write soon.

CARLISLE, PA., December 31, 1881.

DEAR SIR CAPT. PRATT:—I want to tell you about my Indian talking: I have tried all this week, but I could not help it; for the girls have been coming up to me, and asked me a great many things in Sioux, but I only spoke three words and spelled an Indian name by sound for a Cheyenne girl, because I did not think it was fair, and Miss Hyde told us to write to Miss Corson and write our Indian names: so now I am very sorry for it. From

DESSIE PRESCOTT.

MY DEAR CAPT. PRATT:—I am going to tell you something: Captain please I want to stay here at Carlisle, because I like to know some more that is good for me. I will tell you again: please I want stay when the Sioux boys and girls go home; because I don't want to live in Indian house, and sleep on the ground. Some girls want go home, but I want to stay all the time. Two days I think about this way I go home or stay, which is, I think, that way: but I like to stay here very much, because I want to know speak English all the time. I tell you that is all. Now, that is all for this time. Good-bye.

REBECCA PERITT.

That is me. I am very glad to stay at Carlisle school every day.

CARLISLE, PA., December 31st, 1881.

DEAR SIR CAPT. PRATT:—I write this letter with much sorrow to tell you that I have spoken one Indian word. I will tell you how it happened: Yesterday evening in the dining-hall Aliee Wynn talked to me in Sioux, and before I knew what I was saying I found that I had spoken one word, and I felt so sorry that I could not eat my supper, and I could not forget that Indian word, and while I was sitting at the table the tears rolled down my cheeks. I tried very hard to speak only English.

NELLIE ROBERTSON.

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II

INDIAN TRAINING SCHOOL, CARLISLE, PA., FEBRUARY, 1882.

NO. 7.

[The following article with regard to our school-room methods was written at the request of the Department at Washington, and we give it entire, thinking it might prove of interest to our readers:]

TO CAPT. R. H. PRATT—SIR:—In compliance with your request I have briefly outlined the methods followed in the schools under my supervision. As you are aware, there has been some diversity in the details of the different sections. The difficulty of teaching so large a number of beginners in everything pertaining to civilized life, was so greatly increased by the babel of differing tongues, that it seemed necessary to allow teachers the largest liberty consistent with principles which we consider fundamental.

Believing that the faculties of the child-nature develop in the same order, and without radical differences, whether in the Indian or the white race, we proceeded in their education accordingly, conforming to nature's order of development.

The chief mental characteristic of childhood is curiosity, and to a certain extent this is true of the uncultured adult savage. "Children of a larger growth," their perceptive faculties are active; the eye quick and true; the reason and judgment undeveloped. Taking advantage of the curiosity which prompted to the study of the countless objects, new and strange, around them, we began by directing and stimulating that faculty, presenting appropriate objects, and gradually, without lessons, and without compulsion, teaching their names and uses. In the same manner, through observation and imitation, the pupil was led to name and describe actions.

Believing also that physical training should accompany the mental, a principle which seems especially important in the education of the Indians—frequent exercises in alternate rising, sitting, standing, kneeling, jumping, and later, free gymnastics and singing, formed a part of the daily school routine. Almost from the first, by the use of the blackboard, the pupils were taught to write and read the names of objects, or short sentences—using script—describing actions. "The boy ran," "Mattie ran," "Lena ran," written upon the board by the teacher, following the action by the child, copied upon the slate, at first almost illegibly, was one of the first lessons given a class of little Pueblos who came to us ignorant of English, and without previous schooling.

No criticism was made, however awkward the attempt at imitation. Running, jumping, ball-throwing, paper-throwing, eating, drinking, etc., afforded amusement and exercise, alternating with the really difficult first lessons in writing. To expedite the process of learning to write, the sentences or words were written upon the board by the teacher, and, after being almost erased, the little hands were guided in tracing the characters. This device and a judicious amount of commendation and criticism, secured success in the manual effort, which presents the only real difficulty. This is substantially the method pursued in the institution for the deaf mutes at Hartford, Conn., under the superintendence of Dr. Keep, and fully explained in his book—"First Lessons for the Deaf and Dumb."

Although not followed in its details, the book contains many valuable suggestions, and has been very helpful for reference.

Drill in vocal gymnastics, as a means to correct enunciation, has been employed from the first. The letters were taught only through their powers. The phonic method is employed to aid in the pronunciation and discovery of new words. This combination of the phonic and word-method we find especially adapted to our Indian pupils. Difficulties in articulation which seemed insurmountable, have been effectually conquered. It is often necessary to show the Indian pupil the proper position of the teeth, tongue and lips, and insist upon his imitation. When he finds that to make the difficult sounds is possible, a great deal is done toward success in English speaking. We believe it is a great mistake to use books at first. Our previous experience, as well as that at Carlisle, confirms this opinion: also that time spent in teaching the alphabet is lost. The monotony of the old alphabet teaching is ten times more woeful when the teacher, owing to ignorance

of the child's vernacular, can do nothing through association or illustration to aid the untrained memory, or relieve the useless, parrot-like repetition of unmeaning sounds. When, after six or eight months, text-books were put into the hands of our pupils, they readily distinguished words which they had already learned to write and to read in script. Henceforth the lessons in Roman characters were copied in script, and read both from the book and the blackboard. We found even then that *reading*, in the ordinary acceptance of the term, was impossible. We did not insist upon it. The thought is the main thing—expression, inflections, emphasis, come much later. When we find a class stupidly droning over a reading-book, we throw the book aside and take up objects. Tables, containing books, splints, and a variety of other objects for counting, and Hingham and other toys for purposes of illustration, were placed in every room. Measures, rulers, articles of food and household furniture, taken from the workshop, pictures and occupation chronos, find place in the school rooms and furnish material for lessons. To secure reviews, these lessons are entered by the teachers in note-books, subject to the inspection of the principal.

The sentences placed upon the blackboard for the pupils' study, are copied by them into note-books. In some cases lessons especially useful have been printed for subsequent reading. The same principles are followed in the teaching of arithmetic, although here, for various reasons, greater latitude has been allowed as to methods. Grube's leading principle—that of objective illustration—is insisted upon. We have sought to keep down in numbers, developing slowly; teaching addition, subtraction, multiplication and division simultaneously, and by the use of objects. A great deal of training with objects is given, while the pure number is small. This allows both the child and scholar to concentrate attention upon the statement. Arithmetic is thus taught aids, and sometimes rests upon the mastery of the English language, which is the main point. Little attention is given to geography in the lower grades. The instruction is oral, accompanied by map-drawing, and is not given greater prominence than Natural History, which is also taught orally from charts. Form is taught in connection with industrial drawing in all the grades.

We use Knox and Whitney's Language Lessons as a guide to oral instruction in language. In the primary schools much use is made of pictures. An oral lesson is first given, when necessary, after which the child is required to write a description, or reproduce in writing sentences which have been drawn out by questioning. Pictures for this purpose are cut from magazines or illustrated papers, and pasted upon cloth or pasteboard. Diaries are kept in some of the sections. A few sentences only are written daily, corrected by the teacher, and copied into books kept for the purpose.

The advantages of these exercises are too obvious to require mention. We keep in mind the terse mottoes: "Child-nature—desires to see, to do, and to tell." "Teachers' work—training to see, to do, and to tell."

Respectfully,

C. M. SEMPLE,  
Principal Ed. Department.

## Indian Idiosyncrasies.

I never knew but one Indian to lose his bearing with regard to the compass. Pet-a-le-shar-o, in speaking of his visit to Washington, said: "Aha! I was sick; I wanted to see my wife;—the sun did not rise in the right place!"

An Indian will take a bee-line for home across the trackless prairie as unerringly as a horse or a dog. His instincts being so fine in this regard, it is a source of infinite amusement to him to see the white man with his "head turned," and his famed reticence is sure to manifest itself on such occasions. An incident that occurred at one of the Indian agencies will illustrate this: The agent, in company with two of the resident ladies, had been to a town about twenty miles distant, an Indian boy driving the team. On their return, coming to a point where two roads diverged very gradually, as is often the case on the prairies, bewildering many a traveler, a discussion arose between the agent and his companions with regard to which should be followed to take them

## Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., FEBRUARY, 1882.

home. The agent at last decided without consulting the driver, and he silently, as in duty bound, took the track as directed. At dusk they found themselves at the foot of a precipitous line of bluffs and at the end of the traveled road. The agent still being sure of his bearings, and seeing a light in the distance, as he thought in the right direction to take him on his homeward way, turned the heads of the horses toward it, and ordered the boy to drive on. The prairie was rough; there was a village of prairie dogs to pass through; there were ant-hills; there were gulleys dug out by the water which had poured from the bluffs during rushing rains; there were slough-holes, though, fortunately, at that season, dry. The great, clumsy, closely-covered carriage lurched from one side to another, threatening to upset, and the agent alighted and walked before the horses to find a smoother path, while his companions sang to appear cheerful, or involuntarily uttered little, short shrieks, as the carriage lurched from side to side or plunged into a slough-hole; but the driver sat apparently unperturbed, merely obeying the directions of his superior. Finally it was concluded best to retrace their steps, as the guiding light seemed to be as far distant as when first seen. The agent still toiled on ahead of the wearied horses that quietly followed his course. At last he turned as if struck with a fresh thought, and said: "Frank, can you find the track?" "Yes," was gruffly answered. "Well, then, get down and run before the team." And the tired man took a seat in the carriage, while Frank started off on a brisk run, the quickly-inspired team following, and in a very short space of time the traveled track was reached, but it was well nigh the "small hours" before the wearied travelers reached home. The next day it was evident that there was much of interest being communicated to the boys of the school of which Frank was a member. They gathered in squads around him, and though nothing was heard but a low-murmured conversation, there was a twinkle in his beautiful black eye and a play of the muscles of his fine symmetrical features, that proved that the spirit within was stirred with great merriment.

Their reticence when questioned, when one is in doubt whether they are able to give information, is at times exasperating almost beyond endurance. A story is told of a young officer who for a time was in charge of a dispensary in the territory. One of the boys who had been in an agency school was given him for interpreter, and for two or three weeks he dispensed medicines to the afflicted who applied to him under great difficulties on account of the apparent ignorance of his interpreter. He racked his brains day after day to invent methods of communication with those whom he would relieve, his interpreter making ineffectual efforts to make himself understood. At last one day as they sat together, the youth lifted his eyes to the shelves on which stood an array of bottles with their labels, and asked in round, pure English, "Mr. —, why do you write Latin names, instead of English, on those medicine bottles?" The testimony of the officer as to what he said in answer is not to be repeated, but one can imagine the first impulse would be to make the young rascal fear for his scalp.

To say that an Indian is a keen observer of men and things would be repeating that which has been so often said that it has passed into a proverb, and yet you are newly-impressed with the fact, if understanding his native language, you come into close friendship with one who has visited our cities and seen the marvelous things which the white man possesses. Said one, "I saw many wonderful things. They brought to me a vessel with something in it and told me to lift it. It was small, but, ugh! it was heavy! Then a cloth was brought, the shining, running metal was poured into it, and the edges closed together. Soon it was opened and there was nothing there. Where was it gone? That was miraculous! A gun was brought, and a man put a ball into it, pushing it down and down! (suiting the action to his words). Then it was leveled at a mark, and the ball flew out and hit it, but I heard nothing. It would be good for my people to have such guns. We could lie in the tall grass or willows, and when the enemy came along we could shoot them down, and those who saw it would look and wonder, and then run, for they would think God was angry at them for coming to war against us. There came a day every little while when all the people stopped work, made themselves very clean, and dressed very nicely. Then going to a large and beautiful house together, they sang; and

one man talked to God, and then he talked to the people, and all were very still and listened. The next day when I saw them, they all looked rested and happy. I think it would be a good thing for my people to do, for they all had tired faces when I came back to them. I went to the Great Water, and they told me to look across it. I looked, but I saw no land beyond. I looked again to see over on the other side, but I did not succeed. Then I threw my eyes very far, but it was all water—there was no beyond; it was like God."

Another was more given to the fleshly side of what he enjoyed. He said, "There was much that was good to eat: there were apples, and plums, and peaches, and melons, and potatoes, and other roots, both red, and yellow, and white; and many kinds of meats, but the best of all was bread with birds baked in it." The dress and appearance of the women he met quite attracted him. He thought them dressed very beautifully; but their jewelry was the special charm, and this was his story: "There were many rings on their hands and arms. There were pants on their hands, so their rings were not always seen. They often took them off and put their hands to their heads, pretending they were fixing their hair; but it was only to show their rings." After imitating the manners and affected airs of those whom he had thus carefully watched, he would arise, and gracefully drawing his robe around him, walk across the room with the wriggling gait that is so often seen among the women in fashionable society. While the whole scene was irresistibly laughable, there was mingled with the mirth a feeling of shame and deep abasement that a wild Indian of the prairie must make such comments upon a people who should be so far superior to him in all the social relations.

An Indian never eats hastily. He may fast for days; and then, if you give him food, you would suppose, by the way he sips his coffee or soup, and leisurely eats his bread and meat, that he was eating your food from courtesy rather than because he is hungry. It is an insult to ask him to hasten a meal. A cup of milk was given to an Indian youth, and the giver, after waiting awhile, said: "James, drink that, I want the cup." "I am not a horse, to drink fast," was the reply, and the cup was returned half-emptied. It has been well said that their leisurely and graceful acts might well be imitated in many points by rushing, rude Young America.

E. G. P.

### Wisconsin and its Indians.

In the State of Wisconsin there are two Indian agencies—Green Bay and La Pointe—which embrace an aggregate of more than 6,000 Indians, chiefly Ojibwas. In the interest of these people, Rev. Isaac Baird, Missionary at Odanah, memorialized the Synod of Wisconsin at its annual meeting at Appleton in October last. Whereupon the Synod adopted a memorial to Congress, in which they ask the Senators and Representatives from that State to exhaust all possible and legitimate means to secure for the Indians within their bounds, by appropriate legislation, and at the earliest possible moment, certain rights, privileges, and advantages:

1st. "That their personality and rights be recognized, by granting to them the full protection of the laws of the United States, as also those of this State, for their persons and property, holding them strictly amenable to the same."

2d. "The allotment of lands in severalty, with just and secure titles to the same; disposing of the remainder of the different reservations for their direct profit and advantage."

3d. "The establishment of suitable schools in every Indian settlement where there are from fifteen to twenty children of school age, devising means that shall be as nearly compulsory as possible to secure regular attendance."

The memorial also recommends the establishment, for the special benefit of those Indians, at some point in the southern part of the State, a Training School similar to the one at Carlisle Barracks, Carlisle, Pa., where a hundred youths of both sexes may be trained for teachers and leaders of their own people; the expenses of such school, as well as the home schools, to be met, in part at least, from the avails of their surplus lands.

4th. "The granting to them the same religious liberty we claim for, and enjoy ourselves."

5th. "That, as annual payments, in the judgment of those who are best acquainted with the facts, tend to perpetuate the tribal relations, and the peculiar customs and traditions of the people, the memorial suggests that some other method be adopted to pay them such moneys as may be their proper due. The 'annuity system' is bad, and should be abandoned."

This is a good memorial. We shall be glad to see its suggestions carried out. Beloit would be a good location for the proposed Indian Training School. The good people of the place would, to a certain extent, be in sympathy with such a work.

In this connection let me mention that the Indian Committee of the General Assembly, at its late meeting in Washington, voted to invite all the Presbyteries, at their spring meeting, to take action on the Indian question by memorials to Congress or otherwise. The time has come for an energetic and persistent movement along the whole line. Let every Presbytery make its voice heard.

S. R. RIGGS.



[“Our government has greatly wronged the Indians, and has much to answer for,” it is said.]

And what constitutes “our government?” Is not every individual voter an integral portion of our government; and, according to the power and influence which he wields in his position in society, is he not responsible for his every act?

Answer this question in the affirmative, and how can any philanthropist look with unconcern upon the thousands of young savages who are growing up in the very heart of our nation without any opportunity to learn how to become other than savages?

The knowledge of this fact does not seem yet to have impressed itself upon the masses of those whose hearts are reaching out to do good to their fellow-men. They care for the poor and ignorant of our own people; they interest themselves in the foreign emigrants who come to our shores; they stretch out their hands to help the idolaters of India, the debased of Africa, and the dwellers in the Islands of the Sea, and take little or no note of the fact that we have a people here in our very heart, as we have said, for whose civilization and christianization we are specially responsible as a nation, and yet who have, generation after generation, grown up and passed away without the Light which they are making such strenuous efforts to cause to shine on the darkened ones of other lands. Or, if they have interested themselves in the Indian in a measure, and have power delegated to them, as in the appointment of agents, they shirk responsibility after a certain point, and so let that power go by default, throwing back their interest into the hands of what they call “our government,” forgetting, apparently, that they are component parts of it.

We learned in our childhood—“In Adam’s fall we sinned all.” We confess to the belief that in one way or another the sins of our ancestors do cling to us; but the fact that those who preceded us in our government sinned against the Indian, cannot, we believe, be any possible excuse for our continuing to sin against him by permitting another generation of his uneducated children to live as a cancer in our bosom. Let every benevolent voter feel that he has a personal responsibility in this matter. Now that the time has arrived when a general and comprehensive system of education may be carried out in all our Indian tribes, let there be no failure on our part, either as individuals or as a government, to meet in its fullest sense, both in effort and money, the needs of the Indian for light and knowledge. It will take money and many workers. With these the way is clear. Hundreds apply to us for places to teach, so workers are not wanting. Let there be one-half as much desire to save the Indians to industry—to knowledge—to citizenship—as there has been to destroy them, and let there be one-fourth as much money spent to educate and train them as has been spent to destroy them, and they will be saved and citizens.

#### A Sioux Myth.

TRANSLATION OF “ONE WHO SPITS OUT PEARLS.”

There was a Boy-Beloved whose spittle was all kinds of beautiful beads. So abundant were they that his people arrayed themselves therewith. As the fame of this spread abroad, the young women of surrounding tribes were all anxious to have him for a husband. And as a certain maiden was going to make him her husband, if possible, she heard behind her some one laughing. She stopped, when lo! two women came up and said: “Why, here stands Heart-Killer.” And they added, “Come along, Heart-Killer, we are going to make the Bead-Spitter our husband; let us go together.” So she went with them.

These two young women were called—“The Two-Women.” They did not grow from the people, but grew wildly and were supernatural beings, hence their name, “The Two-Women.”

So Heart-Killer went with them and lay down with them, as it was now night. But before they went to sleep the Two-Women said: “Look here, Heart-Killer, when the morning comes at whosesoever head stands the birch bark dish with quill work around it and filled with rice, she is the one who shall have Bead-Spitter for a husband. So when the morning came it was standing at the head of Heart-Killer, they say.

Then they went on and came to a large lake, whose farther shores could not be seen. Out on the water was a large canoe. And as this was where Bead-Spitter’s village was, they called and said, “We have come to get Bead-Spitter for our husband.” Some one came rowing. When he arrived, they said: “We have come to make Bead-Spitter our husband.” To which he replied, “I do not know any one by that name;” but at the same time he filled his mouth with beads, and then spat them out. The beads were scattered all around, and laughing they gathered them up. Then the Two-Women went into the canoe, but the other they drove back, and said, “Go away, Heart-Killer.” So they went home with the man, but he was not Bead-Spitter. The other stood there crying, when, lo! another canoe came in sight. It was a very

bright and beautiful one, for it was all metal. It came on and arrived. This was the Bead-Spitter, and, as he wore very bright clothing, the appearance was very splendid.

“Young woman, what are you crying for here?” he said. So she told him she had come to get Bead-Spitter for a husband, and what the Two-Women had done to her. Then he said, “Come on, we two will go home.” So she went home with him.

The narrative says, “Now, I will tell about the others:”

The Two-Women went thus with the man and reached his home. It was his grandmother’s teepee. Then some one said, “Teal-Duck, Bead-Spitter calls you to a feast.” The Teal said, “Indeed, somebody has said something;” and then to the women he said, “Do not come; they are making mystery; no woman looks at it.” Saying this, he went. But the women said, “We, too, are accustomed to see the supernatural; we will go,” and so they went. When they reached the place there was much noise, and they came and looked in by a hole of the tent, and lo! they danced on the back of their husband. He saw his wives peeping in, and jumping up, said, “I also will join the dance on the Teal’s back,” and so he jumped about. They say this was the duck that is called the “Teal,” and hence, to this day, that duck has no fat on its back, because the people danced on it, they say.

Then the Two-Women started back, and, taking two blankets, they put bees in the one and ants in the other, and went on. The other woman who was called Heart-Killer was with the Boy-Beloved. Her they took and thrust out, and then placed themselves on either side of him.

Then Teal-Duck came home, and when he had lifted one blanket, the bees came out and stung him; when he had lifted the other, the ants came out and bit him. Then he said, “Indeed, here is much that is strange,” and so he opened out the blankets, and the ants and bees swarmed out and drove everybody from the house. So he went and found the two wives of Teal-Duck with Bead-Spitter, to whom he said, “My oldest brother, give me back the youngest one.” There was no reply. Again he made the demand, but no answer came. And so Teal-Duck went home singing this song, they say:

“You Spitter-of-Pearls, give me back my youngest wife;  
For over the lake ever I drive box-elder pegs.”

Thus he sang.

And from this has come down to us this form of speech, viz:—When sores come out on people, and pus is formed, they say, “Teal-Duck has shot them.”

Now, when night came on, Sharp-Grass took his knife, and finding the Boy-Beloved sleeping with the Two-Women, he cut off his head, and holding it in his hand, took his station inside of the tent. When the people knew that the Boy-Beloved lay headless, there was a great tumult. So they went to the house of the Teal, but his grandmother had placed him on the top of his tent. They went in but only a little brown heron came flying out. Hence the fowl that is called Little-Brown-Heron (Suippe) is the grandmother of the Teal-Duck. It flew away and alighted in the corner of a reed marsh. Then the people went and trod down and trampled up thoroughly the reed island. Hence, when all the roots of the reeds are red, they say this is the blood of the Teal’s grandmother.

Then Teal-Duck, having the head of the Boy-Beloved, went and stood within the tent of the Chief. And the mother of Boy-Beloved cried and said, “You bad, worthless fellow, who debauched my child and had people dance upon his own back, you have impoverished me.” While she cried some one said, “Indeed, and was it I who did this thing?” Then they called the Spider, and when his mother said, crying, “Who is it who says this aloud, indeed, and was it I who did it?” Then the Spider said, “Now, consider this, ‘You say the Spider is a fool; why, don’t you understand this?—it is he who stands within the tent who says this.’”

Then they tore down the tent, and beheld Teal-Duck holding the head of Boy-Beloved, and the other having the knife, and they stood up high. “Come down,” they said, “you shall live;” but up they went, and stood in the moon. And so now when the moon is full, what appears in it is Teal-Duck holding the head of One-who-spits-out-pearls, and the other is Sharp-Grass holding the knife in his hands.

This is the Myth.

#### Monthly Home Letters.

Last Sunday Prof. Lippincott preached a good sermon. He said that we had a very good year; and he asked what day of the week, and what day of the month, and the year. And the boys told him that this is the first day of the week, month and year. And he asked us how we know that this is the first day of the year, and what makes the winter. The boys told him that because the sun is in the South, and shines slantingly. And he said, “When the sun is above our heads, what is then?” It is summer. “And what do you call the winter, spring, summer and autumn?” The boys said “Seasons.” And he said that this, the year of 1882, the new year. We shake hands with last year 1881 last night at 12 o’clock; it is gone away; we cannot get it back again any more. Now, we must try and get all we can out of this new year. Professor is a very good man; he comes out every Sunday and talks to us about the Bible, and we all like him because he is very kind to us. This is all.

ELLWOOD DORIAN.

CARLISLE BARRACKS, PA., January 1st, 1882.

DEAR FATHER:—I tell you again about the Indian children who stay here: We are all well and doing better, too. Nobody has gotten ill. About all the Sioux children, we are trying hard to do every thing, and we always like to be good worked. Last December 24th, 1881, all the boys and girls were made very happy, indeed I think that time we had a very beautiful time. We had a very nice dinner, it was because we are very much glad, I think white people what we had every thing is very good indeed. I guess Father I am glad to tell you this time, I tried hard to do anything and always feel better, and I like to work because I am not afraid to do all the time. Sometimes ago I don't like to work but now I work hard; so now I like to work and I try hard to do something, it is because this is the first day. And I staid here three years now, and we try hard to do so much. Father, I think of you all, but I don't like your Indian ways, because you don't know the good ways, also you don't know good many things. Therefore I don't like your Indian ways and every one Dakota boys and girls we like it very much white people ways is very good ways. I am an Indian, but I know how to do because I like it I said. So now that is all for this time I have to say to you. I am glad to shake hands with you with a good heart. From your affectionate son,  
RALPH I. E. FEATHER.

I shall say good bye.

INDIAN TRAINING SCHOOL, CARLISLE, PA., January 3d, 1882.

DEAR FATHER MR. WHITESHIELD:—This is a bright, beautiful morning. All the boys and girls are writing letters home. We had a very happy New Year. All the boys are very happy to write letters home this beautiful-morning. I want to do better this year than I did last year in 1881. I will try do right this year; I want to do better this year than I ever had been in my life. I will try very hard to learn my lessons this year—harder than I did last year. I want to give my heart to God, and I hope He will help me to do better this year 1882; this new year I want you to do better—this new year. Our teachers told us to write letters home this morning, and so we all going to write lovely letters home this bright, sunny day. We all well and stronger. All the boys and girls try very hard to learn the English language. Last week we had no school days because the teachers were all absent, and we had a very nice time, indeed. I wish you had a merry, happy New Year. I send my love to all of you. And now I close with a loving good-bye. Don't forget to write a long letter to me and tell me how you are getting along out there in Indian Territory.

Your affectionate son, MARVEY WHITESHIELD.

INDIAN TRAINING SCHOOL, CARLISLE, PA., Jan. 3, 1882.

DEAR FATHER:—I have been down to the laundry. We were ironing the girls' white aprons and two girls were washing the clothes. I had your letter last week. I was very glad to hear from you very much. We had very nice time on Christmas night; I hope you all had the same too. We didn't have a school last week because it was a happy New Year, and we wanted to learn all we can on this week if we can. Should like to know all about the Arapahoe Mission Christmas. Can you tell me? This morning I didn't go to school because I was at work. Every morning the girls darn the stockings because if the little girls sew on machine they would break it; they won't let them sew on machine; they don't know anything about it. I think it is good for them to darn first. Now, you must answer my letter if you can. Captain Pratt told us on Saturday night that we must try hard to learn how to talk English, because you send me to this Carlisle to learn, so I have to. Some of the girls just talk in Indian language; they say they don't care. Some of the girls say, "Let us talk in Indian next week." That is not right to say. Now, that is all. I must stop. From your daughter,

MINNIE YELLOW-BEAR.

INDIAN TRAINING SCHOOL, CARLISLE, PA., January 3d.

MY DEAR FATHER:—I was very glad to get your letter, and I read it with much pleasure. I am well and happy all the time, and hope you are the same, too. We had a nice time Christmas; I will tell you what I got: Christmas night I got a pair of mittens and a box with a lady's picture on the top of it, and two dolls—one large and one small doll. Dear father, I have been trying hard to speak English this week and last week. I do wish I could forget my Sioux language. I hope Annie, and Wilder, and Etta, are all well. I am trying to get a good education before I go home, and leave all the kind teachers, and Captain Pratt, too, and all the children. Sunday evening we had a lesson about giving our hearts to God, and last evening we had a lesson about thanking God for all the blessings that He has given us, and to-night our lesson is about confession of sin. Our Christmas holidays are over, and we are in school again. We had a whole week for our holidays. I am trying to get "excellent" on my card every month. This is all I will say. With much love and kisses to all.

From your daughter,

NELLIE ROBERTSON.

INDIAN TRAINING SCHOOL, January 3d.

DEAR FATHER STANDING BEAR:—We had no school for about one week in 1881; but now we have the opportunity to go to school this happy new year 1882. So we are very glad to come to school to-day. Dear father, I am double-minded: I have a mind not to write this letter, because I knew you never find my letter, that is why I could not write much. If you get it my letter every time, I would write as much as I can, and I tell you all about the Indian Training School. Before I say good bye I will say a few words how I am getting along: I am getting along very well, and then I will tell you now what I have done:—I am not to Captain Pratt what tells me one time. He asked us who wanted to speak only English every day, and said—"Hold up your hands, boys and girls." So the boys and girls hold up their hands; but I did not do it. But what is the reason I did not do that? I will tell you: When I forgot it one word then I asked somebody in my language and I get it, that is reason I want try both. But this week I will try hard as I can. I did not get discouraged, but I want to try hard both. So, dear father, you must not be sorry, because I will try again. Let me know how my relation are getting along. That is all I have to say. Let me hear from you when you get this letter. Suppose I want to hear from you. Good-bye.

From your son,

L. STANDING BEAR.

The government not allow us to get pay every month; but it's very good for us to keep on working, no matter if we do not get any pay for it, we will have reward from God if we are good and faithful workers. It says some place in the Bible, "Whatsoever ye do, do it heartily, as unto the Lord;" so we must work for God and please Him as much as we can.  
J. GIVEN.

January 3d, 1882.

MY DEAR FATHER BLACK-HAIR-HORSE:—I tell you one thing about Indians and the white people, both: Now, in all the United States, Indians are just a few—about 250,000 Indians; that one big city has more people in it than all the Indians. The name of that city is Philadelphia. About 846,984 white people are there. There are three times as many people there as Indians all.

Captain Pratt told us that we will not get any more pay. He got an order from Washington, and Captain he is sorry for it. So we are all sorry, but we can work without paying, and we hope, perhaps, we will get pay again. I hope I shall meet you cheerful this year. I want you to tell all my friends that I am well and happy. Now, this is all.

Your true friend,

D. TUCKER.

MY DEAR LOVING FATHER BULL THUNDER:—Now my dear father I think it is very good for us to begin to learn something this New Year. Now my father I want to tell you just three things I would like to try hard to learn. Now I want to learn to work, and to learn to read books and I want to learn English. That is all. Good-bye. From your loving son,  
JOHN WILLIAMS.

[COMMUNICATED.]

"The More Education We Get, the More We Want."

[The following letter explains itself. "Capt. Hendry, what does Billy and the South Florida Seminoles say to this?"]

WEWOKA, INDIAN TERRITORY, January 12th, 1882.

TO HON. H. PRICE, COMMISSIONER OF INDIAN AFFAIRS—DEAR SIR:—We write to inquire of you whether or not we of the Seminole nation of Indians can have the privilege of sending some of our children to Capt. Pratt's school at Carlisle, Pa. We would like to send twenty of our children to that school—ten boys and ten girls; or, if that many could not be received, as many as can be received we wish to put in that school. Also, if any of our children can be received in that school we wish you to let us know whether or not their traveling expenses from here to Carlisle will be borne by the government, or will we have to pay it ourselves? Also, we wish to know whether their expenses for boarding, books, etc., will be paid by the government, or shall the ration (Seminole) have to pay for their expenses there; and, if so, how much per session for each pupil? One reason for wishing to send our children there is, because we want our children to learn the English language perfectly. We have good schools here, and our children get a good start in them towards an education; but while they stay altogether here they will speak the Indian language, more or less, and thus be hindered in acquiring the English perfectly.

If these twenty children can be taken and supported in that school by the government, and free of expense to the Seminole nation, we will be a thousand times thankful to the government for the favor.

Very respectfully,

HALPATUCHE,

Principal Chief.

FUS HACHE HACHO,

Second Chief of Seminoles.

P. S.—Please answer the above as soon as possible. H. and F.

# EADLE KEATAH TOH.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. II.

INDIAN TRAINING SCHOOL, CARLISLE, PA., MARCH, 1882.

NO. 8.



*A Carlisle Indian Sunday School Class.*

We find in the Day Break a letter from Bishop Hare, an extract from which we give our readers.

We judge that his experience in displaying the accomplishments of his "troupe" is like that which is generally passed through by those who are privileged to prove to the people what Indians can do—they are made to listen in amazement:

"Yesterday I proposed to the children of Hope School that I should give them a drive in my traveling wagon. They were more than ready, and in the afternoon we started. Eleven little people crowded with me into a two-seated wagon, so that I was quite surrounded, 'Children to the right of me, children to the left of me, children in front of me'—shall I complete the line and say, 'volleyed and thundered?' No; not that; but I was charmed with the confiding way in which they soon came to be at home with me—first chatting with each other about the scenes through which we passed, and then at my request singing me some of their songs and hymns. Presently we stopped at a farm house where I had some business. The good people looked at my load a little askance, moved, I think, somewhat by the old dread that the whites have for the Indians, and somewhat by the feeling, 'How absurd to try to do anything with a lot of Indian children!' I thought I would undeceive them, and, therefore, after the children had played a few

moments in the grove in the rear of the house, proposed to the family that the children should go into the sitting-room. 'Perhaps,' said I, 'you would like to hear them sing.' 'Why, yes,' was the quick, but somewhat unbelieving reply. In we all went, and to the amazement of the audience, the children stood and sang first—

"Jesus, meek and gentle,  
Son of God most high,  
Pitying, loving Savior,  
Hear thy children cry."

and then one of their songs—

"In a meadow green I saw a lamb,  
As it played beside its ma,  
And I said to the lamb, 'What is your name?'  
But it only answered, 'Baa!'"

Chorus:—"Skip, skip, lambkin; skip, skip away!  
You have naught to do

But to frolic on the lea, while the robin in the tree  
Sings its sweetest songs to you!"

I never before acted so much in the capacity of a traveling theatrical manager, and now know what are the sensations of such a personage when he is not ashamed of his troupe."

Faithfully and affectionately yours,

WILLIAM H. HARE,  
Missionary Bishop.



## Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., MARCH, 1882.

—When papers are marked X subscription has expired.

### The Inspiration of the Work.

A knock at the office door; "come in," we said, and a stripling was before us, looking wistfully into our eyes. As he stood respectfully waiting, we surveyed him. He was evidently dressed for the occasion: His hair had been combed and brushed until it lay in the approved curve around his brow; there was no dust on his clothing; his collar was fresh, and his boots newly blacked.

"Well, sir," we at last said, "what can we do for you this morning?"

"I want a trade, Captain; I am anxious," was the prompt reply.

And here is a son of the "lazy Indian" begging to learn a trade. Why was it that his father did not work? Was it that no incentive was placed before him that moved him to desire labor? We believe that is it; and now that the son has that incentive and is thus moved, our shops must be made broad enough to give him room.

We sit in our office in the early morning: a bell sends out its tones over the grounds, and soon after we hear the measured tramp! tramp! tramp! of coming feet. Thirty little boys file past our window, neatly dressed, on their way to the breakfast-room; and, as they go, there is a murmur of voices, all speaking one—the English tongue. They are our younger Indian boys, all growing into English-speaking civilized Americans.

They are scarcely passed before eighty girls appear on the piazza in the opposite quarters. They are of all sizes: from the full-grown woman to the wee girl of eight years; but we see no dishevelled hair hanging about the face and covering the eyes in sign of grief, or tallowd braids, vermilioned cheeks and head seams, and ears filled with a mass of unsightly ornaments; no blankets wrapping the body from head to foot, surmounted by loads of wood and hay, with axes and hoes hanging to the girdle that confines them. They are our Indian girls rescued from all that insignia of savage life, who, washed, and combed, and dressed in the costume of our own women, walk quietly and orderly, yet with cheerful chat and suppressed merriment to take their seats at one common table with the other sex.

As they go, from another direction comes the heavier tramp of our one hundred and forty larger boys and young men. Theirs are not the plumed head, moccasined feet and armed hands of warriors going to seek an enemy, or declare war with another tribe by stealing horses. They come in citizens' dress, and often with book or paper in hand or pocket, and as they file in and are seated at their respective tables, we see the manners of gentlemen.

The girls are first waited upon, and there is a pleasant interchange of thought between the sexes, showing that the germs of a pure social life are taking root, and that woman is no longer to them the servant to be despised, and even spit upon if she offend them, and drudge, while they choose the lighter forms of labor.

When the meal closes they are no savage worshippers who sit for a few moments listening to the reading of the Word and uniting in a short prayer. On Monday morning we have proof that religious instruction has not fallen on deaf ears or dull minds, as the text of the previous day is repeated by many in different parts of the hall, and the principal heads of the discourse are recited by one and another when called for by their leader. At other times it incites to fresh enthusiasm to see a boy step from the ranks and inquire, "What is the chapter from which you read yesterday and this morning?" to receive a message that one wishes to speak to the leader, and hear the request, "Please read this to us this morning," (pointing to Solomon's appeal for wisdom), and to note as the girls pass out, one and another stops at the stand to ask some question about the morning's lesson.

During any of the work-hours, as we look into the different departments of labor, all is activity, all is cheerfulness, and the pleased exultant look when work is praised, what does it prove but that an ambition is aroused that will push its possessor to higher and higher attainments, instead of falling into the old ways, as some seem to suggest will be the case by the queries presented to us?

Truly there is life in this experimental germ. It has budded; it has blossomed; it has brought forth fruit, and we are not content that its influence rest here, or be only felt among among the people who are here represented. We long to know that from the Senecas in New York, to the Hoopas in California; from the most northern point in

Alaska where the Indian is found, to the most southern line of New Mexico, where his children roam, there be a new awakening to the possibilities of his future. From our point of observation the outlook is broad, and grand, and sweeping, and is an inspiration to greater efforts, to higher hopes, to more burning zeal for arousing interest in the hearts of others in this, to us, all-absorbing labor of turning the lives of our Indians into a new channel as we go rushing on together down the stream of time.

### Our Trade Boys.

We have 185 boys who are seeking to learn the white man's ways at the school. Sixty-eight of the largest boys are learning trades. We have 2 printers, 14 carpenters, 14 harnessmakers, 12 shoemakers, 9 tinners, 8 tailors and 9 blacksmiths and coachmakers. These boys work half of each day at their respective trades and go to school the other half of the day. Thus, we are doing three things at once: 1st, English speaking; 2d, work; 3d, book-knowledge. We have no need to be ashamed of the handiwork of our boys, and it will stand the test of close scrutiny. When placed side by side with the result of white labor the comparison is favorable. Had we the shop-room many more of the boys who are eager to be placed at trades could be accommodated.

The carpenter boys are putting the finishing touches upon the inside of the new hospital. In the harness shop last month they made 15 double sets of harness, which will make about 250 double sets made since the harness shop was opened. The shoe boys are repairing our old and making new shoes. The tinners are at work at present making tin cups, coffee boilers, pans, pails, dust pans, cans, etc.; while the coachmakers have several wagons that will soon be ready for shipment to the West. Taking it all in all, the work is very creditable, and that it is profitable can be seen from the fact that the shops for the past year show a credit of \$666.48 over and above all expenses. This showing speaks for itself, and we believe it as good as would be were we to start a relative number of raw white boys in the several trades enumerated.

The boys like the trades allotted them very much, and we see many marks of their appreciation in the zeal with which they take hold of their work. As much as possible the boys are allowed to choose their own trades, which they, in the main, do with careful deliberation.

The shop work has been very satisfactory, and had we more shop-room, we could hope for yet better results in the future than the now very promising ones.

Others beside Indian boys and girls find it a serious task to learn English. The Golden Days gives us this:

"When Napoleon was a prisoner on St. Helena, he tried to master the language of his jailers. But it was too much for him. He wrote to the Count Las Cases:

"Since six weeks I learn the English and I do not any progress. 6 weeks do forty and 2 day, if I might have learn 50 words for day, I could know it two thousands and two hundred. It is in the dictionary more than four ty thousand, even if he could, must 20 bout much often for know it, or 120 week, which do more two year. After this you shall agree that to study one tongue is a great labor, who must do it in the young aged."

He certainly had not made much progress when he wrote that letter. It is as good as a puzzle.

Agent L. J. Miles, in a recent letter to us, says: "Am glad to hear of the well-doing of Osage children there. I think every day that to keep them away from camp life until they learn something better, is the only hopeful thought for them."

From Darlington, Indian Territory, comes this sad news: "We have just passed through a very fiery ordeal. The Mennonite Mission School building burned on Sabbath eve between 8 and 9 o'clock, supposed to be from defective flue. The Rev. Mr. Harvey, Missionary in charge, lost his own dear little babe—nine months old—and three Indian children from suffocation. The four little ones were buried yesterday. One of those severe 'northers' was raging at the time, so that, taking all together, it is very distressing. Have not time to write more at present."

### The Missionary Spirit Abroad.

A Juvenile Missionary Society in Asiatic Turkey, composed of the children of American Missionaries, voted at their last meeting to 'devote their contributions for '81-'82 to their first friends, the Indians again.' It occurs to us it might be well to send a large delegation of our people as missionaries to foreign lands to help them remember they have heaven at home to be cared for.

We asked Mattie if one of the chiefs of the party recently visiting us from New Mexico was her father, and her reply was:—"No; only just a little bit my father." Meaning, we suppose, that he was some relation; but she did not know how to express it in English.

# Big Morning Star.

PUBLISHED MONTHLY IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

INDIAN TRAINING SCHOOL, CARLISLE, PA., MARCH, 1882.

## TERMS OF SUBSCRIPTION.

For the EADLE KEATAH TOH, one Year, - - - - -	50 cts.
For the SCHOOL NEWS, one Year, - - - - -	25 cts.
For the two papers, to one address, one Year, - - - - -	60 cts.

## SCHOOL NOTES.

### Fun at Home.

Our scholars, who are considered by some so stolid, have a way of getting up fun of their own that does not seem dull, to say the least. As they could not all go to Philadelphia, they concluded to enjoy home life, and improvised a military company, going through regular drill and parade, attended by a band, with a wooden box and cast-away tin-pail for drums, pieces of old magnetized iron for cymbals, and broken and bent tin water-pipe for horns, on which appeared bits of newspaper, supposed to be written music.

**NEW WRITING MATERIAL.**—We have heard of writing on stone, board, chips, bark and leaves, but had our first idea of writing on bones as we passed around the tables at the dining-hall the other day. On a broad piece of rib, nicely cleaned, was penciled, "We cannot circumnavigate around the earth," and on another, "Courageously of the amazement in every way." Somebody was practising on long words no doubt.

**PARADE NO. 2.**—As our Philadelphia troupe failed to arrive at home at the time appointed, the children consoled themselves by Parade No. 2. There was a noticeable effort at improvement on the first attempt. A keg and toy drum were substitutes for the box and tin pail; instead of old water pipes there were veritable tin horns, and the leader of the band flourished a huge club, capped with tin, for a baton. There was also the addition of a tattered black blanket tied to the crooked limb of a tree floating over the young soldiers for a flag, and we heard the boast that they were having a finer time than those in Philadelphia, without their weariness.

[We give these letters received from teachers who have some of our boys in charge during their stay in the country, that our readers may have the judgment of others than ourselves with regard to their ability to improve:]

AQUETONG, BUCKS Co., PA., February 18th, 1882.

"In reply to thy question concerning my Indian boys, Louis and Clarke, I can say nothing but good of them. I think they try to do their best in everything; and are brave, manly and gentlemanly boys, and compare very favorably in manners and morals with others who have had the best advantages. I can sometimes see traces of the wild Indian in Clarke; but, by appealing to his pride of character, these are easily subdued. I can see a decided improvement in both of them since they first came to school. Louis makes much greater progress in his studies than Clarke. Clarke is timid, and lacks self-confidence, which is a hinderance to his progress, and Louis has the advantage in natural ability.

If all of your young savages are as easily civilized as these two, I think you may feel confident of the success of your experiment.

Very truly thy friend,

LIZZIE T. MAGILL,

Teacher.

NEWTON, BUCKS Co., PA., February 15th, 1882.

"I have two Indian children in my school. They have been coming the last two months. The boy, Joseph Buckman, (Cheyenne) is the best-behaved boy in school, and is as apt to learn as the average pupil. The girl, Matilda Hochiny, is as good as the average pupil in behavior, and also learns readily."

Yours truly,

KATE M. HOGAN,

Teacher.

Mrs. Dr. RIGGS, who has spent most of the winter at Carlisle Barracks, has left us to visit friends in Ohio.

Mrs. PICKARD, of Indiana, who has spent a short time with her sister, Mrs. Capt. PRATT, has also left.

Mrs. Lieut. WILKINSON, of Forest Grove, Oregon, has visited our school.

These ladies have made a very agreeable addition to our social circle, and made an occasion for two or three evening entertainments, which proved to be pleasant episodes thrown into the routine of work.

### Sitting Bull.

When I was visiting Sitting Bull at Fort Randall, where he is held as a prisoner of war, he talked to me of the future. He said that the old life was gone. The game had been killed and driven away by the white man, and his band had turned their faces toward the white man's ways. It would be very hard for him and the older men (glancing round upon a group of his counselors who encircled the entire large tent) to learn to work. The young men could easily learn. They would learn to plow and cultivate the ground as the white man does. By and by a silence fell. After a time Sitting Bull turned again toward me and said:

"You are a woman. You have come to me as a friend. Pity my women. We men owe what we have to them. They have worked for us. They are good; they are faithful; but in the new life their work is taken away. For my men I see a future; for my women I see nothing. Pity them; help them, if you can."

It was a touching, natural speech. The women had been the tillers of the soil, and now the men must take their work in the change of life. What shall the faithful woman find to do? It was impossible, sitting in that tent, surrounded by those warriors so fresh from scenes of hunting and of conflict, to picture to them a life they had never seen, even in the slightest outline. It was a strange thing to them that a woman had traveled alone, as you may say, through the wildest living camps. This they knew, that she knew their history, could tell them of their ancestors, could write and read and help them in one way and another, and so it came that Sitting Bull laid the troubled problem of the future of his women before me.—Alice C. Fletcher in *Woman's Journal*.

Surely Sitting Bull is not the wild, unfeeling savage he has been represented to be if he thus cares for his women. Could he come to Carlisle we would show him the solution of his problem, for here he would see Indian women educated side by side with the men in what we trust will fit them for the new life they are to lead.

The Advance, in speaking of Secretary Kirkwood's late congressional bill, says:

"A 'Commission of Indian Civilization' is what Secretary of the Interior Kirkwood, in the congressional bill lately prepared by him, proposes to consist of three persons, who, acting under the authority and direction of the President and Secretary of the Interior, shall devote themselves to this one object—to translate our Indians out of the organized savagery of the tribal condition, with its inevitable demoralization, pauperism and general worthlessness, into individual property-owning, law-protected, law-abiding citizenship. To this end he would have this Commission ascertain exactly the size of the reservations and the number of Indians now in them, and then go to work to induce these Indians to accept ownership of allotments of land in severalty in place of their present share in the tribal communism of the reservation. When Indians consent to the sale of their tribal reservations, the proceeds shall be kept as a fund by the government, and applied for the benefit of these Indians in the new and several homesteads assigned to them, to aid them in all the ways necessary in order that they may get a good start in civilization. The feature most original in this bill of Secretary Kirkwood's is the creation of the 'Commission of Civilization' to carry its other provisions into effect. The scheme seems to us to be good, so far as it goes. It reflects no splendor upon American statesmanship that some measure of this kind was not thought of and carried into execution long ago. But it should be kept in mind that no scheme will ever solve the Indian problem which does not provide for an immediate and thorough system of universal 'Indian Education.' A Commission of Indian Education is one of the necessities."

We give below extracts from hand-books kept by our pupils for writing sentences that are to include words given by the teacher. They are taken from the books of four different boys to show the difference in the range of thought and mode of expression. The words quoted thus: '—' are those for which the sentences were written:

"I think some 'animals' they know their master from the voice of them."

"When I was on guard I heard a 'sound' under the boards. It was rats."

"I think some boys play as though they had no 'sense.'"

"Sometimes some ladies they 'brushes' their little dog, and they take good care of them."



"Some girls are 'fond' of each other, and some boys, too; and some are not."

"Last fall some farmers 'grew' their vegetables very well."

"Since I came here I never heard the wind 'blow' very hard."

"I never get 'thirsty' when I walk a long way, because, when I first going some where, I get a big drink."

"I heard Jack say his speech—"Be 'sure' you are right."

"Some boys and girls, too, when they write letters, say I thought I 'would' write to you. I never say that when I write a letter."

"I heard my teacher 'say' there are some great men going to come to see the Indian school."

The people who do not know anything, they 'might' think it easy to do that."

"I am very 'fond' of my slate and books."

"We always have 'rice' in the evening; sometime we have not any."

"When I always have any apple, I always give a 'piece' to the boys."

This summer I found a 'dandelion,' and I plucked it and stuck it in my hat."

"In Indian Territory the Cheyenne and Arapahoes used to 'travel' far to hunt buffalo."

"And the boys used to play in the 'sand' on the bank of the river—they used to make houses out of 'sand.'"

"I 'would' like to know what tribe those boys are who came here."

"When I was down town I saw cars coming, and they stopped, and I saw a man put 'wood' in the fire."

"I was very 'fond' of those kittens; one of them was called Tommy and Dickey."

"When I used to put the cattle in the stalls at Mr. Miller's, they did not in their 'proper' places."

"We have one little boy we 'pet.'"

"We have no 'tumblers' in dining-room; we drink in tin cups."

"Every time I heard Capt. Pratt say 'necessary' in chapel, I did not know what he means. Now I know he means you need to do it."

"We must read with 'emphasis' when people come in our school-room."

"I saw many Cheyennes killed eagles; they have very sharp 'claws.'"

"When I play in gymnasium one 'idea' is—I want to go to school now."

"In Indian Territory once we have great 'blow' wind: the trees all break off the branches."

"Sometimes when I work I think I get 'weak,' so I try not to get 'weak' in my working."

"Some girls and some boys are too 'thick.'"

"Last summer where I stayed a young man when he cleans the horses, he 'pets' them first, then he begins to clean."

"I feel 'proud' when I learn to play in gymnasium a little."

"Some of the children were 'fretful' about everything when they first came here, but now they are more pleased."

"When I ride horses I always ride with all my 'might.'"

"In Santa Fe there was a guard house where the 'prisoners' put, and they had chains to put on their hands and legs."

"Weak' means all tired out, and cannot do anything."

"Son' means the son of a person. When a boy's father writes to them he says, 'My dear son.'"

"I got a letter from my chief friends this morning. I 'felt' very much pleased to get it."

"We should be 'thankful' for all the things we get on Christmas."

"I do not know where I am going next summer. I thought I was very much delight to see my own people; but, also I 'fond' in this country: so I don't know what I have to do next."

"I saw many wild animals at Indian Territory. One time all the Indians went to hunt the wild deer, and we went, too,—Oscar and I,—and another man went, too, with us. We went the other way. We had a very strong dog; sometimes he catch the turkey. We went down, and that other Indian man who with us, he saw many deer, and we went the other side of the hill. I hold that dog with a long rope, and they run away; but one that deer stands look everywhere, so I jump down on horse-back and 'untied' this dog, and as soon he saw the deer he ran after him, and Oscar went with that dog. Soon the dog catch the deer and bite him in the throat, and soon the deer die."

#### Memories of Reservation Schools.

The visit of the Arapahoe chiefs to our school, and watching their movements, has been a strong reminder of efforts in past years to establish and keep in existence schools on reservations. Their exhortations to feed the children plenty of meat; the effort of a father to smuggle his son to the corner of the hall where he ate, that he might give him, according to his idea, one "square meal;" their close scrutiny of food and clothing generally, and inquiries of the children with regard to everything they could not themselves personally note, which was all proper for them to do, if they chose, and from which no one on the

grounds felt inclined to shrink, for they had nothing they wished to cover; all recalled those days when scores instead of a half-dozen were peering into all that was done in and around the school, with the hope to find a flaw, and with the feeling that when it was found, it was theirs to propose a remedy.

The more honorably and truly one is trying to do a work, the more galling it is to know there are detectives on his track, and the more earnestly one is seeking to benefit another, the more trying it is to know he is distrusted and his efforts are not appreciated; but if he goes to an Indian reservation to establish a school, expecting to be considered wise to conduct it himself, or to be rewarded by the gratitude of those whom he would benefit, his reward will be small indeed, and the difficulties attending his effort such that, unless his purpose to succeed be very strong, he might as well relinquish the idea and vote himself vanquished before he begins.

A few incidents connected with efforts at two different periods to establish schools among the Pawnees, will help to illustrate these thoughts:

The first effort was in '43, when the agency for that people was 125 miles from their villages, and the teacher must rely solely upon himself to win the confidence of the people; for, although their treaty stipulations demanded teachers should be sent them by the Government, they must have had a very misty idea of what would be the teacher's duty. It was beyond their conception that they would seek children to feed and clothe purely that they might do them good, and therein lay the first trial. What would they receive if they permitted their child to live with the teacher? When, by a long talk, they were made partially to understand that nothing could be given, because it was no benefit to the teacher to take the child; it was a favor shown the scholar and the family of the child, the trial was made; but it was soon evident that a benefit was to accrue immediately to the family in their view by the swarm of relatives that came to eat, with apparently no thought they could be denied, and when they learned their mistake, the child was taken home. But one who had been to Washington at last reached far enough beyond his people to say he wanted his daughter taught; and a mother who said God had favored her, and had given her a child who was whiter than her own people, expressed the same wish, so we had two girls as a nucleus for a school, and, as weeks passed others gathered around them.

Obedience must be secured in the school, and as moral suasion did not always succeed among Indians any more than with our own people, punishments were resorted to at times. The Indians were evidently doubtful with regard to the result of our effort, and watched for an opportunity to find fault. Our "white" girl had been disobedient and was punished slightly. Seeing her step-father and the chief of the village coming toward the house, she uttered a loud wail to attract their attention, and when they entered and learned the cause, led her to the village. After a few hours the mother—who was not to be foiled in her desire to give her favored child an education—led her into the school-room again, saying to the teacher, "I tell my child she has no sense; that when she is in the village I take a large stick and beat her if she does wrong; and now, because you hurt her just a little, she has made all this trouble." The step-father of the child was a man of no influence in the village, but the chief, Cis-ke-tup, must be made to feel that he might not thus interfere with the school. It was the season of melons, and such luscious melons as grew on the newly-turned sods of that American Desert, it has not been my privilege to eat in any other region. Our Indian friends shared with us bountifully, but after this little episode in our school, Cis-ke-tup was not invited to the feast for some time. It was evident he was being sorely punished, and at last he came riding up to the school-room window one morning, and urging his enormous spotted mule until his ears were thrust into the house, he reached out his hand to the teacher, greeting her most cordially, and telling her he was sorry for his interference, assured her she need not have the trouble ever to punish refractory scholars—only let him know and he would come and do it himself. After this he ate melons, and was good and happy. Two of the leading chiefs had children in the school. One discovered that we had a regular breakfast hour and happened in often at that time to see his daughter. It was scarcely possible to feed the children and not him, and when he was likely to become a regular breakfast boarder, he was very calmly and pleasantly, but decidedly, told he might not come to eat. "Look," said the teacher, "I have but one pair of hands, and all these children to feed, and clothe, and teach; you have many women in your lodge, and they must cook your food." The reasoning was just in his eyes, but in accepting it he inquired, "Will my brother chief hear this?" "Yes, all will hear it, for we can cook only for your children." The 'brother' chief took



another tack: Us-sa-wuk-y planted corn, and then toward noon came with the plea that he had been at work and was hungry. He evidently thought he had shown us a favor by planting corn in his field, and we could not deny him. Having plenty of milk, the kettle that had held his seed-corn was filled with the rich fluid, with the request that his wife supply his bread. He was angry, and poured the milk on the ground, but was not yet conquered. The chiefs were to go to the agency, and wanted corn for their journey. It was late Spring, and theirs was mostly used up. Knowing we had laid in a supply for their children for the summer, Indian-like, they wanted us to divide. Each chief brought his basket, and accepted cheerfully what was given except Us-sa-wuk-y. We had a small supply of a variety known as Pawnee corn, —very soft and agreeable for parching, which was to serve as a special treat for our children when they felt lonely during the absence of their people on the hunt. Us-sa-wuk-y knew of this, and decided he would be served from that if at all. He was refused, and the man who had served the others left the house. The chief was enraged. He told his child to get his clothing and go home. There was a limited supply of clothing for the school, which could not be renewed for months; and, as it was known if children on leaving the school could take their clothing, there would be a new set of scholars each week to be dressed, it was distinctly understood by each parent on bringing a child to the school, if he took it away the clothing must be left. The son of the chief in going for his clothing passed through the teachers' room. On his return she stopped him, saying, "If you go home your clothing must be left." The chief walked into the room, and, pushing the teacher aside, told his child to run, and, striding back, took up his basket of corn. The teacher followed, telling him he was not doing as he had promised. With corn in one hand, and tomahawk in the other, Us-sa-wuk-y poured out a volley of angry words, telling of his efforts to be fed, and of his defeat; of his desire to get good corn, and how he was refused, while the teacher stood by, looking at him unflinchingly, though she doubted if he would not end by sinking the tomahawk into her skull, for he was a desperado feared and hated by all his people. But instead he roared out, "Ugh!" and then raising the basket, dashed the corn on the floor, and was gone. This was a triumph for the teacher. She had not quailed before an angry Indian, nor yielded to his demands, and she stood as a Brave among them.

The village was near, and at all times of day the friends of the children were passing to and fro. Great was the temptation of our pupils to take a little run home, and, to avoid their playing the truant, permission was given to go home every Saturday morning, with the injunction to return in time to bathe and dress before night. One or two of the children considered themselves favored, and walked back and forth as they willed. The teacher, besides her school duties, must be cook, landress, housekeeper and maid of all work generally, assisted by her raw recruits from the village. To all this to have that added of cleansing a child and its clothing every day or two, from the effects of a sleep in the Indian village, was one straw too much, and there must be a remedy. After much commanding and entreating, one day when a runaway child was returned she was punished. "Stop! stop!" said the father, who sat by, and, taking the child by the hand, he led her to the village. The next day a solemn procession silently moved into the school-room—the father leading the runaway, two wives, and a married daughter. Nothing was heard for some time except a long drawn sigh from one of the women. The father spoke: "We have not slept in our house last night; we were all pained at heart; our child we had given you was with us in our house; I took her because I feared you would break her bones; but she is yours again; she may not come to our lodge when you say, 'stay here!'" The temptation on the part of the teacher to laugh was irresistible, when she heard the excuse for taking the child, for she had called her to her sick bed, and, with a feeble hand, spat her little, plump body; but the apology was accepted, and running to the village without permission was at least greatly reduced.

Many acres of prairie had been broken to open a large farm for the Pawnees, that they might learn the art of agriculture. Such a mass of decaying vegetable matter produced malaria, and the whole village nearly were attacked with the ague, and our school was not exempt. If left to manage the disease ourselves, we hoped soon to be rid of it, as the children otherwise were in good health. Winter was near, and the ague had not prevailed since the Pawnees had settled in that locality; but the parents became anxious, and thought their doctors could do better than we. One bright boy was taken home and died, for they had no idea how to manage any disease of that kind. The patient was permitted to eat all and everything that a craving appetite demanded, and

when the fever was at its height to plunge into the river that ran close by the village, and many were the bodies that were hastily buried in the sand on its banks, congestion being the inevitable under such treatment. Most of the children were left with us for a while, but the questionings and suggestions with regard to their treatment became so annoying that it would have been a relief to have them all go home until the village should start for the winter hunt. One father insisted on taking his daughter to his lodge; but, as she was very uncomfortable in the close air, the heat and the smoke, he asked the privilege of bringing her back. There was much hesitation about acceding to his wishes lest she die, and we have the credit of killing her, as we were sure we would have; but, after stipulating that he should not interfere with anything we did for her, consent was given, and he came early one morning bringing her in his robe on his back, though she was a child of ten or more years. The first thing to be done was to cleanse her from the grease, and dust, and vermin, she had collected during her two weeks' absence. Preparing a quantity of warm suds, the teacher put on as much of the air and consequential gravity of the medicine man as possible, and saying, "Now, I am going to make medicine for your child!" commenced the cleansing process, adding various manipulations and passings of the hand, as well to soothe as to make it effective in the eyes of the father. When cleansed and laid in a cool, clean bed, the child soon slept sweetly, the father sitting by until she awoke refreshed and had eaten; for to eat, no matter how ill-prepared the stomach is to receive food, is life to the Indian. The next morning he was early at her bedside to see her shivering and moaning with her chill, and when the fever was at its height began to call for food for her. As the teacher passed back and forth, caring for the other sick, he clamored more and more, "Mother, feed my child. Mother, my child has not eaten," till forbearance ceasing to be a virtue, she stopped, and, looking sternly, said, "You promised to let me do as I pleased if I took your child again; I love her; I will do what I think is good for her, but you do not trust me; you forget your promise, and continually cry in my ears, 'Eat-eat.' Raising his hand as a sign that she stop, he bowed his head and said, 'truly! truly!' The contest was ended, and the teacher again the master of the situation.

Thus, in one way or another, the contest continued. A chief wanted his child dressed better than the other scholars, and he must learn that in dress as in all other things the children were on an equality in the school. A soldier demanded that a strict watch be kept that no child go in a certain direction from the building, because the enemy always appeared in that quarter. The principal men of the village wanted to visit the school, but they would like to be seated in the teacher's private room, because the children made so much noise, and truly the contrast was great between the fall of their mocassined feet on their earth floor, and those of our children with their heavy shoes rushing through our echoing halls. Mothers wanted just a little bread, or meat, or coffee, or sugar, or all together, and all who came wanted to eat, and could not help feeling that there was a lack of friendship and feeling if they were not fed. There was no fence around the school building, and all the villagers had free access to the doors and windows. Spoons, knives and food would disappear, and even blankets were dropped from dormitory windows by those sent to put the rooms in order before locking them for the day. Our boys were derided as being women when they were sent to work, and, although they might be very brave to meet the enemy, they could not always withstand the temptation to drop the ax or hoe and run when they saw their friends from the village coming. The loss of their scalp-lock marked them as ours, and the hat was worn at all hours, even at the table if permitted, to shield them from the taunts that were daily thrown at them for this loss.

All this and much more of the same kind hindered our work, and, though years have intervened, there is a writhing of soul at the remembrance, and the question comes, "Why must all this have been endured with so little result, when, if the children could have been removed from their people (as are these at Carlisle), it could all have been avoided, together with the demoralizing influences that enveloped them, soul and body, and the hindrances to their learning English, which must be insurmountable so long as they heard nothing but their mother-tongue outside the school buildings?"

We might say all this was long ago, and times are changed, did we not hear our Carlisle children deploring the time they wasted in their homes by being surrounded by just such influences to hinder them in their efforts to come up out of their Egypt of darkness and ignorance.

E. G. P.

Coined money was first known among the Chinese in the Eleventh Century before Christ.

### Philadelphia and the Carlisle Indian School.

Our many friends in the great city of William Penn desired of us a Second Annual Exhibition of Progress, similar to the one given a year ago. Arrangements were made, and on the 2d inst., with 30 of our children, we left Carlisle on the early morning train and reached Philadelphia at 10:50 a. m. A delegation of our Carlisle School Committee, consisting of ex-Mayor Fox, Col. Wm. McMichael, Mr. L. P. Ashmead and Mr. J. T. Johnson, met us at the depot and conducted us to Crowell's Friendly Inn, from which, after an early dinner, we were escorted to the Mayor's office, where we were introduced by Mr. Fox to His Honor, Mayor King, who most kindly welcomed us, and took every child by the hand, giving a pleasant word to each. Then we were shown the wonderfully complete system of fire alarm telegraphy of the city, Independence Hall, with its portraits and relics of the birth-place of our national liberty, and the historical collection of revolutionary mementos. A large painting of William Penn's Treaty with the Indians was explained to our party by Colonel McMichael, who also gave some account of the friendly and helpful interest that Wm. Penn's people have always had in the Indian, and it was evident that the children were very much impressed. Mayor King was kind enough to send four of his largest policemen to protect us through the crowds that blocked our way. One of these (six feet, six inches in height) was especially remarked upon by our Indian boys and girls, who questioned if they could reach as high as his head.

From Independence Hall we were taken to the Ledger printing establishment, which we were informed was the largest and best-equipped in the world. Mr. Childs received us and showed us the large collection of unique mementos in his office. Coats-of-mail, ancient implements of war, a great variety of clocks, and a multitude of other curious and antique things. We were then shown the four great presses, each one capable of printing 15,000 papers an hour, and the four folding machines that folded the papers as fast as they were printed. The trim engines, the very perfection of mechanical skill, seemed to interest the boys most. We then went to the engraver's and jobbing rooms on the sixth floor, where the many-colored show-bills are prepared and printed.

The United States Mint was next visited. Although it was after hours, the friends who were with us had the pass from Col. Snowden, and we saw tons of silver and stacks of gold—enough to pay the expenses of many Indian Schools. The boys talked of carrying off some of the thousand-dollar "pigs" of silver so carelessly stacked in the hallway, but immediately abandoned the idea when they attempted to lift one. The melting, cutting, stamping, counting, etc., were all interesting, and so, too, was a bundle of gold scraps worth \$40,000, and the old coins made two thousand years ago.

From the mint we passed through the new and incomplete public building at the junction of Broad and Market streets. This will be one of the largest and finest buildings in the world, and is to hold all the public offices in the city. The men at work on the top of the walls were so high that they looked smaller than our boys.

We came to the Academy of Fine Arts and there we met Mayor Fox again, who introduced us to Mr. Claghorn, the Big Chief of the house where they keep many fine paintings and statuary, and who is a very large man with a kind heart for the Indians. He showed us all through the building, and then we heard fine music from a band of about thirty instruments. The great rooms, with their multitude of beautiful pictures and statuary, seemed like enchanted ground for our boys and girls, who looked and wondered with evident admiration and delight. When Mr. Claghorn found out that Nellie Robertson, Dessie Prescott, Jennie Lawrence and Louis Brown were from Sisseton agency, he made our whole party go to his house, because his wife and Agent Crissey's wife are sisters. Mrs. Claghorn was very glad to talk to Nellie, Dessie, Jennie and Louis, and Mr. Claghorn showed us his many beautiful engravings. It is said he has one of the best private collections in the United States.

We got back to our hotel about four o'clock, and there we found our kind, good friend, Susan Longstreth and a party of little girls waiting to see the Indian girls.

We rested until seven o'clock and then went to Horticultural Hall. The hall is the second in size in Philadelphia, and was crowded with people, and several hundred went away because they could not get in. Mr. Ashmead introduced Mr. Fox, who spoke, and then Dr. McCauley, President of Dickinson College, and Dr. S. R. Riggs, missionary for forty-five years among the Sioux. Capt. Pratt then showed harness, tinware, shoes, clothing and other things made by the boys and girls at our school. The band played, the boys and girls sang, gave lessons and recitations and made speeches, and Mr. George Fox interpreted a Comanche speech made by Joshua Given. Everybody in the house seemed pleased with what they saw the Indians do. Col. McMichael made a good speech and told the people to help the Indian Schools.

The next morning we all went to a meeting at a Friends' School in Germantown, and met many Friends, who were very kind to us.

Speeches were made by our boys and girls, and then one of the white boys asked a question in arithmetic of the Indian boys. He asked, "If a herring and a-half cost a cent and a-half, how much would eleven herrings cost?" Ellis Childers, a Creek boy, answered it at once. Then the boys of the Friends' school played foot-ball with our boys, and the girls played some girls' games.

We went back to Philadelphia, and when we reached the depot we found Mayor King's four big policemen waiting to take us to Mr. John Wanamaker's Grand Depot. This is one of the biggest stores in the world, and Mr. Wanamaker keeps 2,000 clerks to wait on his customers. He took us around and showed us so many things we were tired, and then he gave every boy and girl a silk handkerchief.

We then rested until five o'clock and came home, satisfied that we had seen and learned more in two days than ever in any previous two days of our lives, and we thank Col. McMichael, Mr. Fox, Mr. Ashmead and all our friends for it. We had an invitation to go to Atlantic City and see the ocean, and to Cramp's ship-yard and see a ship launch, but did not have time.

A letter from White Eagle, the first chief of the Poncas, to his son Frank, is to us a reminder of the tenderness he as a father manifested when he came to place his son under our care. Sitting with us at the table, and speaking of leaving his child, his emotions became so intense that, for a while, his food was left untouched, while he gave vent to them in tears. We give it entire:

PONCA AGENCY, February 22d, 1882.

FRANK EAGLE—DEAR SON:—We are all well—your mother, sisters, and all. I hope this letter will find you well, too. I have been very busy or I would have written sooner. The school house will soon be finished, and it is a very fine building.

I always feel happy when I hear from you, and I want to know how you can talk English and read and write and how you are getting along in all your studies. I have not got any money, cash, but I have property, lands, horses, cattle, chickens, and stock of all kinds, so that when you come home you will find that we are not so poor as when you went away. You speak of coming home. I would like to see you, but as long as you are learning to speak English, and to read and write, I want you to stay, so that you may be well educated and fit for any position your tribe may call you. Capt. Pratt, your teacher, will know much better than you when you are properly educated and fitted to come home, and I want him to decide that matter. You want to see me and I would like to go to Carlisle, but I have no money to go with at this time.

Your father,

W. EAGLE,

Chief of the Poncas.

INDIAN TRAINING SCHOOL, CARLISLE, PA., February 3d, 1882.

DEAR FATHER QUICK BEAR: We are all trying hard to speak only English; but sometimes some of them talk Indian—about one, or four, or five Indian words, and some of them say many times, and next time when we came to school again and the teacher call us and we answer, and if we don't talk any Indian words we say "No Indian," and if some of them talk Indian, and count how many times they talk Indian, they say it; but this morning nobody speak any Indian words, and this make our teacher glad for it, and Captain Pratt, too, and then let me tell you how many weeks and how many days over I tried hard to speak only English without any Sioux words: I have been trying hard to speak only English just ten weeks and five days over now. I commenced to speak only English on the 13th day of November. So let me add and see how many weeks and how many days—13, plus 31, plus 31 days = 75 days. Then let me divide 75 by 7 again. 75 divided by 7 = 10 and five-sevenths. I have been trying to speak only English ten weeks and five days now. I speak the truth—I said ten weeks and five days. I am very glad.

Now I want to say to you I am very sure you are thinking about me to go back home in the camp. You all better wait. Sometimes I will go home and see you what you are doing in Indian Territory. Before I go back to see you you must try to work hard. What are you busy at work about? Now, dear cousin, you must try to pray to God to make you a good Indian people. I want to say about this—you must not think all the sorrow way all the time. Try to pray also about yourself to make you happy again.

The Independent, speaking of the 140 bills now before congress for, and connected with, the Indian service, says: "It is hopeful to notice that there is a growing intelligence on the Indian subject, both in congress and out. If the republican party wish to signalize their return to power in congress, in what better way can they do so than by giving land, law and learning to the Indians?"

DEAR FATHER:—I will try very hard to do my best all the time; but when my teacher say to me I don't read loud, then I get discouraged, but this time I will try read loud all the time. I don't care if I make mistake, it is make any different to me; but I must never get discouraged. I will try to do as well as anybody can this time.